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Thomas F. Torrance

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This Volume contains

1. The Testimony, by the Associate Synod of Original Seceders.
2. Act concerning the Doctrine of Grace, by the original Associate Presbytery.
3. Act for Renewing the Covenants, by Do.
4. Act for a Public Fast. 1827. by the Associate Synod of original Seceders.
5. Act for Renewing the Covenants, by Do.
6. Formula of Questions for ordination and Li: :cense, by Do.
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A C T

OF THE

ASSOCIATE PRESBYTERY,

CONCERNING THE

Doctrine of GRACE:

WHEREIN

The ſaid Doctrine, as revealed in the *Holy Scriptures*, and agreeably thereto, ſet forth in our *Confeſſion of Faith* and *Catechiſms*,

IS ASSERTED AND VINDICATED,

From the *Errors* vented and publiſhed in ſome *Acts* of the *Aſſemblies* of this Church, paſſed in *Prejudice* of the ſame.

WITH

AN INTRODUCTION,

Diſcovering the Riſe *and* Progreſs *of the Oppoſition to the* DOCTRINE OF GRACE, *and the* Reaſon *of paſſing and publiſhing this* Act, *in Vindication of the ſame.*

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INTRODUCTION.

Diſcovering the *Riſe* and *Progreſs* of the Oppoſition to the *Doctrine* of *Grace*, and the *Reaſons* of paſſing and publiſhing this *Act*, in vindication of the ſame.

OPPOSITION to the revelation of the GRACE of God, is interwoven with the corrupt nature of man. There is nothing, wherein the univerſal depravation of the human nature more evidently appears, than in deſpiſing and rejecting the grace of God, which bringeth ſalvation to all men: For, by the *plan* of ſalvation, as it is laid out and extended in the holy Scriptures, the greateſt revenue of *glory* redounds to God; and therefore it is the greateſt evidence of *enmity* in the ſinner, to ſlight the manifold wiſdom and unſpeakable love of God, that ſhines therein. It would ſeem ſtrange to one, who knew nothing of the corruption of the human nature, that any ſhould refuſe the choiceſt bleſſings, for this reaſon, that they are *freely* given, and becauſe it is the will of God that they be freely received by thoſe who are *wretched*, *miſerable*, *poor*, *blind and naked:* Yet ſo it is, that ſinners, in theſe deplorable circumſtances, have, in all ages, manifeſted the warmeſt oppoſition to the *free grace* of God through Jeſus Chriſt, wherever it has been revealed unto them; and this has been the ſpring of all the degeneracy and apoſtaſy of the Church, both under the *Old* and *New* Teſtaments.

When the Lord erected the *Jews* into a National Church at mount *Sinai*, the Moral Law, as it was there publiſhed, and all the Sacrifices and typical Ordinances which he inſtituted among them, were full of *free grace* and mercy, and were plainly deſigned to lead men off from all their own doings for life, unto the doing and dying of the glorious *Meſſiah* as the only ground of their juſtification, and title to eternal life: But it is obvious from Scripture, that the generality of the *Jewiſh* Church contemned and rejected the *grace* of God, diſplayed in the types and ſhadows, promiſes and prophecies of that diſpenſation; therefore the Lord *gave them up to their own hearts luſts, and they wandered in their own counſels:* And ſo, before their captivity, they fell frequently into idolatry, and after it, placed the whole of their righteouſneſs in the mere outward obſervance of the Ceremonial Law, together with their own traditions, as is evident from the repeated charges laid againſt the *Scribes* and *Phariſees* by our Lord, when dwelling amongſt us in the days of his humiliation; and accordingly the Spirit of God teſtifies

againſt

againſt the great body of the *Jewiſh* Nation, that being *ignorant* of God's righteouſneſs, and going about to eſtabliſh their own righteouſneſs, they *ſubmitted* not themſelves to the righteouſneſs of God.

The ſame *legal* ſpirit appeared very early in the *Chriſtian* Church. The natural bias that is in the heart of man, unto juſtification by works of the Law, diſcovered itſelf in the tenets and opinions, which were taught and vented by the *falſe teachers* in the very firſt age of Chriſtianity; as is manifeſt from ſeveral of the *Epiſtles* of *Paul*, where, in oppoſition to theſe falſe teachers, the doctrine of juſtification by the *free grace* of God, or by *faith without the works of the Law*, is largely inſiſted upon. And as this ſpirit of *Legaliſm* was at the bottom of all the errors that ever infeſted the Chriſtian Church; ſo we find it runs through the whole Myſtery of Iniquity, that has been vented and maintained by *Romiſh Babylon*, to the ruin of multitudes of precious ſouls.

When the Lord was pleaſed to bring about the Reformation of this land from *Popiſh* darkneſs, it was by the means of preaching the goſpel-doctrine of *free grace*, and juſtification through the imputed righteouſneſs of the Lord Jeſus Chriſt. This was the *foundation* and *ground-work* of the other ſteps of reformation in the worſhip, diſcipline and government of the houſe of God: The Lord's ſervants being animated by faith's views of *goſpel-grace*, were bold and valiant in ſetting up and defending all the parts of Reformation, according to the pattern ſhewn in the Word of God: And thus *a nation was born at once, and a people brought forth in one day*.

But the enemies of our Reformation, envying the flouriſhing ſtate of this Church, were indefatigable in contriving ways and means to ſully her beauty, and to bring her again under the yoke of bondage, from which ſhe had been relieved by ſuch a wonderful chain of adorable providences. Accordingly, ſeveral years after the Reformation, *Prelacy* was introduced, and the *Arminian ſcheme*, being hatched abroad, and calculated to exalt the powers of corrupt nature, ſoon met with a favourable reception, about the beginning of the laſt *century*, from the *Prelatic* party both in *Scotland* and *England*; who, as they were pointing plainly towards *Rome*, ſo they embraced the *Arminian* errors, as opening a more eaſy paſſage to that idolatrous Church. Not to ſpeak of the keenneſs, whereby *Laud*'s party in *England* propagated this doctrine, it is well known, that the apoſtate *Prelates* in *Scotland* at that time were moſt warm and zealous defenders thereof; as appears not only by the ſevere ſentences paſſed by that Antichriſtian court, the *high commiſſion*, whereof they were members, againſt many of the Lord's ſervants and people, particularly, the act of *baniſhment* paſſed againſt that eminent ſervant of Chriſt, Mr *Samuel Rutherford*, from his flock at *Anwoth* to *Aberdeen*, for writing againſt the *Arminians* at that time; but alſo, by the juſt cenſures paſſed by that memorable Aſſembly at *Glaſgow*, *anno* 1638, againſt theſe pretended *Biſhops*, and ſome other miniſters, who were deeply involved in the ſame defection;

tion: Where, beſides many groſs ſcandals and immoralities, it will be found, that many of theſe men were depoſed, and otherwiſe cenſured, for teaching and venting *Popiſh* and *Arminian* errors; as may be ſeen from the tranſactions of that Aſſembly, related in that excellent *Latin* hiſtory, entituled, *Hiſtoria motuum in regno Scotiæ.*

When the *Prelates*, who were the ſtrenuous defenders of *Arminianiſm*, were thus juſtly cenſured in *Scotland*, they fled into *England*; where, beſides their being the *firſt* Authors of the *civil war*, they procured a *large Declaration* to be ſent unto *Scotland*, in the *King's* name, wherein that famous *Aſſembly* 1638, is ſeverely condemned in the whole of their conduct, and particularly, for inflicting cenſure upon *Arminians*. As this paper was juſtly condemned by the *Aſſembly* that met at *Edinburgh* 1639, and afterwards by the *Eſtates* of the kingdom, as a ſcandalous libel upon this Church and Nation; ſo by the Lord's bleſſing upon the reformation of this Church, which he then brought about by his mighty arm, the open defenders of *Arminianiſm* durſt not ſet up their heads, during the whole time of that reforming period, till *abjured Prelacy* was again re-impoſed after the *Reſtoration* of King *Charles* II.

But, although the *Arminian* doctrine had poiſoned multitudes both in *Scotland* and *England*, by means of the *Popiſh* and *Prelatic* party of theſe times; yet, as the errors, held by *Arminius* and his followers, were condemned by the famous *Synod* that met at *Dort*, *anno* 1619, and by this Church, *anno* 1638, and by all the divines of any reputation for ſoundneſs, both abroad and at home; ſo, this pernicious ſcheme being ſo directly contrary to the Scripture-doctrine contained in the *Confeſſions* of the reformed Churches, few of the more ſober and ſerious in theſe lands were miſled thereby: Until, at length, a more *refined*, and conſequently, a more *dangerous*, *ſcheme* of *Arminianiſm* was hatched and vented in *England*, by Mr *Richard Baxter*; which, as it came nearer to the *legal terms* that ſome time before had been uſed by divines of reputed orthodoxy, in explaining of goſpel-truth; ſo it quickly ſpread, like an overflowing Flood, among thoſe of the *Preſbyterian* perſuaſion in *England*, and gradually crept into many pulpits of *Scotland*, even after the *Revolution*; partly out of zeal againſt the real *Antinomians*, and partly by reaſon of the great noiſe raiſed by ſome miniſters againſt the preachers of the *Doctrine of Grace*, as teachers of *Antinomianiſm*: And, by this means, the doctrine of the goſpel, quickly getting the name of a *new ſcheme*, became, almoſt every where, evil ſpoken of.

When matters with reſpect to doctrine came to ſo deplorable a ſituation in this Church, that they who taught the abſolute freedom of the Covenant of Grace, and the unlimited Grant, that God hath made in his word, of Chriſt and ſalvation with him, to the world of mankind, and ſuch like doctrines, were branded as venting a *new ſcheme* of divinity; it is no wonder that the Church of *Scotland* ſhould grow worſe and worſe, and be left, in the righte-

ous

ous judgment of God, to an open affronting of the truth of the gospel, and consequently of Christ himself, who is the substance of it, by the Assembly that met *anno* 1717, when they dismissed without censure a *Professor* of *divinity*, who had taught a scheme of *Pelagian* and *Arminian* errors mentioned and condemned in a former *Act* of this Presbytery. And from that time forward there is the warmest opposition made to the DOCTRINE OF GRACE, whenever it came upon the field, before the judicatures of this Church, whereof there are some lamentable instances condescended upon in the *following Act*.

From this short account of the *rise* and *progress* of the opposition to the DOCTRINE OF GRACE, may be gathered the great hazard and danger that this Church and land are in of being over-run with *Paganism* and *Infidelity*: For though the Lord has been pleased to make gospel-light break forth in some corners of the land, yet in many more places, the darkness is no less remarkably increased, and opposition to the truths of the gospel is mightily abounding; yea the floodgates of legal and corrupt doctrine are so wide opened, particularly by *many preachers* and *ministers* that have *lately entered* into the Church, as to threaten the utter extinguishing of any beams of light that have been shining amongst us.

Many are the awful *symptoms* and evidences of the danger we are in this way. Such as (1.) The intolerable freedom that is used with the *holy Scriptures*; some denying them in bulk; others wresting them to their own destruction; and others passing profane jests upon them; whereby that word is sadly verified among us, 2 Pet. iii. 3.--*There shall come in the last days scoffers walking after their own lusts.* (2.) *Socinian* and *Arminian* Doctrine is now in such general request, that some have ventured openly to recommend these principles, without being noticed by any of the judicatories of the Church. Mr *William Wishart, Principal of the College of Edinburgh*, has recommended Dr *Scougal's Life of God in the soul of man*, upon which Mr *Whitefield*'s experiences are founded; a book calculated to lead off from faith in the righteousness of Christ *without* us, to a righteousness *within* us, and inward *sensations* as the ground of our pardon and acceptance before God. The said Mr *Wishart* has also recommended Dr *Whichcot*'s sermons unto young ministers and students; a book that is open and plain in favours of the *Socinian* and *Arminian* schemes. When a worthy minister of this Church recommended the *Marrow of Modern Divinity*, a book designed to vindicate the DOCTRINE OF GRACE, in opposition to the *Antinomian* and *Neonomian* extremes, the Assemblies *annis* 1720 and 1722 severely animadverted upon it: But, when a scheme of *Arminian* and *Socinian* doctrine is now recommended, the judicatories take no manner of notice of it. Hence it follows (3.) That ministers have been encouraged to entertain their hearers with *harangues* upon moral subjects, without ever mentioning the peculiar or supernatural truths of Christianity, or shewing the connection that

that is between the duties of the law and promiſes of the goſpel: And conſequently, the people hear nothing from many of them, but a ſyſtem of heathen philoſophy intermixed with *Arminian* tenets, inſtead of the myſteries of the goſpel; whereby multitudes have been prepared for the blind reception of that *ſtrong deluſion* at this day, whereby they have believed a lie. 4. The moſt part by far of all the late writings, both upon the controverſy with the *Deiſts*, and that with the *Arians*, ſuppoſe the *Arminian* principles as granted; ſo that, in what is looked upon to be the *faſhionable reading* of the times, whatever hand the ſtudents turn unto, they muſt faſten upon *Arminian* principles, as out of debate: And yet this dreadful ſnare is ſcarce, if at all, taken notice of, or warned againſt by the moſt part of thoſe to whom the inſtruction of youth is now committed, nor yet by the Aſſemblies of this Church.

From what has been ſaid, it will eaſily appear to the unprejudiced, that the miniſters of the *Aſſociate Preſbytery* were bound in duty to God, and to the preſent and ſucceeding generations, to paſs and publiſh the following *act* concerning the *Doctrine of Grace*: In regard,

1. The ſaid doctrine has met with a great deal of *oppoſition* from the preſent judicatories, as hath been hinted above; and therefore, when truth is controverted and oppoſed, it ought to be tranſmitted to the following generation with a ſolemn and peculiar *teſtimony* unto it.

2. The Preſbytery having now, for ſeveral years, obſerved with regret, That *Atheiſm* and *Infidelity* are upon the growing hand, occaſioned by the free and open paſſage which the judicatories have made for the ſpreading of *Legal* and *Arminian* doctrine; they judged it their duty, without farther delay, to mint at witneſſing for theſe great truths, which have been ſo particularly condemned and oppoſed in their day, relating to the *Freedom of Grace*, both as to the purchaſe and application of redemption.

3. The Aſſembly 1720 and 1722, having adduced our Confeſſion of Faith and Catechiſms, to *ſupport* the errors contained in their acts; it is therefore neceſſary to vindicate theſe our excellent ſtandards from the *injuries* done them by theſe Aſſemblies.

4. As the *government* of the houſe of Chriſt is an hedge to the *doctrine* (for while the purity of diſcipline and government according to Chriſt's inſtitution is maintained, it will be an effectual check upon all the errors that may be vented in prejudice of the *doctrine of his grace;)* ſo, upon the other hand, when the purity of *doctrine* is corrupted, the purity of *government* cannot long ſubſiſt; of which the preſent judicatories give a ſad and lamentable inſtance: Their ſtated and tenacious oppoſition to the *Doctrine of Grace* ever ſince the year 1717, has opened the door to all theſe corruptions and defections with reſpect to the diſcipline and government of the Church, which have come to ſuch a height at this day.

For

For theſe and the like *reaſons*, the *Aſſociate Preſbytery* appointed a committee of their number to prepare a draught of an *act* concerning the *Doctrine of Grace, vindicating and aſſerting the ſaid doctrine, as revealed in the holy Scriptures, and, agreeably thereto, ſet forth in our Confeſſion of Faith and Catechiſms, from the errors vented and publiſhed in ſome acts of the Aſſemblies of this Church, paſſed in prejudice of the ſame.* And the ſaid draught having been laid before the Preſbytery, after ſerious deliberation and reaſoning thereupon, it was at a meeting of Preſbytery, at *Edinburgh, October* 21ſt 1742, *unanimouſly approven of, enacted,* and ordered to be *publiſhed.* The tenor whereof follows.

N. B. In this Edition, the ſeveral parts of the Act are diſtinguiſhed by their reſpective Titles, under Sections and Articles. Some new Titles are added, and others are more fully expreſſed, than in the firſt Edition 1744, but what is ſo added is incloſed in crotchets.

ACT

Act of the Associate Presbytery, concerning the *Doctrine of Grace:*

Wherein the said Doctrine, as revealed in the *Holy Scriptures*, and agreeably thereto, set forth in our *Confession of Faith* and *Catechisms*, is asserted and vindicated from the *errors* vented and published in some *Acts* of the *Assemblies* of this Church, passed in *prejudice* of the same.

At *Edinburgh*, the twenty first day of *October*, one thousand seven hundred and forty two years. The which day and place, the *Ministers* and *Elders*, associate together in a presbyterial capacity, being met in Presbytery; and taking to their serious consideration, that though it has been the privilege of this Church, ever since the Reformation, to enjoy pure standards of *doctrine*, agreeable to the holy Scriptures; particularly, the large *Confession of Faith*, exhibited to the Estates of Parliament, *anno* 1551, and by them ratified, *anno* 1560, and afterwards sworn to in the *National Covenant*, together with several excellent *Catechisms* expressing the same doctrine; as also the *Westminster* Confession of Faith and Catechisms, now of public authority for many years, as most agreeable to the word of God, and in nothing contrary to the received doctrine of this Church: And that though the whole land stands indispensibly bound, by the oath of God, *constantly to adhere unto and defend* the doctrine contained in the Confessions of this Church, as *God's undoubted truth, grounded only upon his written word;* yet there has been a manifest *departure* from the said purity of doctrine, as formerly professed in this Church and land, particularly by the *present judicatories* of this National Church, their tolerating and protecting the erroneous, supporting and countenancing error, and their passing several acts in prejudice of, and contrary to the doctrine of the Grace of God, contained in the foresaid Confessions and Catechisms, agreeable to the holy Scriptures; whereby a God of truth is highly dishonoured, the gospel perverted, the whole land involved in the guilt of perjury and apostasy from the Lord, and consequently the salvation of multitudes of souls manifestly endangered: And likewise considering, that the *Assemblies* 1720 and 1722, adduce our *Confession of Faith* and *Catechisms*, in *support* of the several erroneous propositions contained in the *acts* of these Assemblies, relative to a book entituled, *the Marrow of Modern Divinity;* whereby a

blot and ſtain is caſt upon theſe excellent ſtandards, and many have been poiſoned with the *legal doctrine* contained in the ſaid acts, and propagated through the pulpits of *Scotland*, under the maſk and covert of being agreeable to the word of God, and the foreſaid ſtandards:

And, whereas this Preſbytery, when they enacted and publiſhed their *Act, Declaration and Teſtimony, for the Doctrine, Worſhip, Government and Diſcipline of the Church of* Scotland, *and againſt ſeveral ſteps of defection from the ſame, both in former and preſent times*, did, upon the grounds and reaſons contained in the ſaid *act*, condemn the errors vented by Mr *Simſon* and Mr *Campbell*, which were either not noticed at all, or but ſlightly cenſured by the preſent judicatories; but, by reaſon of the great variety of other matters contained in the ſaid *act*, and that a judicial Teſtimony was then neceſſary without farther delay, the Preſbytery could not, at that time, enter into ſuch a particular enquiry into the ſeveral Acts of Aſſembly, that either darkened or directly impugned the Doctrine of Grace in the ſalvation of ſinners, as the importance of the ſubject did require; therefore, they now find themſelves *bound* in duty and zeal for the glory of God, the vindication of his truth, as contained in the holy Scriptures, and agreeably thereto, profeſſed in the public ſtandards of this Church; as alſo for contributing what in them lies, through grace, to put a ſtop to the ſpreading of *legal* and *Arminian* doctrine, wherewith the whole land is like to be overflown, to the ruin of many precious ſouls, who, by the Lord's bleſſing upon this mean of his appointment, may come to be eſtabliſhed in the truth as it is in *Jeſus;* and farther conſidering, that all ranks are indiſpenſibly obliged by ſolemn *Covenant*, ſincerely, really, and conſtantly, to endeavour, in their ſeveral places and callings, the preſervation of the reformed religion in the Church of *Scotland*, in Doctrine, Worſhip, Diſcipline and Government; and, in like manner, the extirpation of hereſy, ſchiſm, and whatever ſhall be found to be contrary to *ſound doctrine*, and the power of godlineſs; having promiſed and ſworn by the *great Name of the Lord our God*, that they ſhall continue in the profeſſion and obedience of the foreſaid religion, particularly, (as in the Acknowledgment of Sins, and Engagement to Duties) againſt the errors vented by the *Independents*, *Antinomians*, *Arminians*, *Socinians*, *Sceptics* and *Eraſtians*, to which may be added *Neonomians:* THEREFORE, for the above and other weighty reaſons, the *Aſſociate Preſbytery* did, and hereby do, judge it their duty according to the powers given them by the *Lord Jeſus Chriſt*, as a judicatory of his houſe, to aſſert the truth from the holy Scriptures, and our ſtandards of doctrine, concerning the *free grace* of God, in the ſalvation of mankind loſt; in oppoſition to the corrupt doctrine vented in ſome *acts* of Aſſemblies, darkening and enervating the ſame. And to this they reckon themſelves the more warranted and obliged, in regard that the ſalvation of ſinners is manifeſtly endangered, by errors and miſtakes anent the

nature

nature of faith and *God's gift* of eternal life unto the us, *complete ſatisfaction* of the glorious Surety, the *abſolute Freedom* of the Covenant of Grace, and other important doctrines which are oppoſed and ſubverted by the Acts of Aſſembly after-mentioned.

SECTION I. [Concerning the injuries done to the Doctrine of Grace, by the Aſſembly 1717.]

ALTHOUGH the judicatories ſhewed ſuch lenity towards Mr *Simſon*, that much of the time of three ſeveral Aſſemblies, *annis* 1715, 1716, 1717, was ſpent in labouring to *ſcreen* him from juſt cenſure, notwithſtanding his having vented ſuch dangerous errors, as ſap the very foundation of all revealed religion; yet, when the doctrine comes upon the field, which tends to advance the *freedom of grace*, in oppoſition to man's natural powers of performing that which is ſpiritually good, it meets with a *condemnatory* ſentence at once. For the Aſſembly that met *anno* 1717, that ſame day in which they diſmiſſed the proceſs againſt Profeſſor *Simſon* in ſuch a ſuperficial manner, they condemn in the ſtrongeſt terms, the following propoſition advanced by the Preſbytery of *Auchterarder*, viz. *That it is not ſound and orthodox to teach, That we muſt forſake ſin, in order to our coming to Chriſt, and inſtating us in covenant with God;* for, the General Aſſembly "declare their "*abhorrence* of the foreſaid propoſition, as *unſound* and moſt *de*-"*teſtable.*" Act 10. Aſſem. 1717.

The Preſbytery of *Auchterarder* were at that time endeavouring to put a ſtop in their bounds, to the ſpreading of *Arminian* and *Baxterian* doctrine, which was then vented in many places of the kingdom; and therefore, they agreed on ſome propoſitions, anent the *freedom of grace*, whereof the above was one, expreſſing the ſenſe and meaning of our *Confeſſion* in oppoſition to *legal* doctrine; and reſolved to require ſatisfaction of young men, as to theſe points, before they ſhould be licenſed by them, in order to know their ſoundneſs anent the doctrine profeſſed in the Church of *Scotland:* Yet, the Aſſembly did not only ſeverely cenſure the conduct of that Preſbytery, but condemn the above propoſition in the foreſaid manner; and this they did, even *before* calling that Preſbytery, and hearing what they had to offer in ſupport thereof: And having condemned it, they then ordered that Preſbytery to compear before the *Commiſſion* of Aſſembly in *Auguſt* thereafter, and give an account of what they meant by the above propoſition. Accordingly, by act 8. 1718, it appears that the ſaid Preſbytery of *Auchterarder* compeared before the Commiſſion, and ſatisfied them as to their meaning; notwithſtanding whereof "The Com-"miſſion did admoniſh them, and diſcharged them to uſe that ex-"preſſion in time coming; and the brethren of *Auchterarder* did "engage to obſerve this their prohibition. The General Aſſem-"bly approves of the actings of the ſaid Commiſſion in this mat-"ter, and, for the vindication of the brethren of the Preſbytery

"of

" of *Auchterarder*, they appointed theſe preſents to be printed " among their public acts."

The *Aſſociate Preſbytery* cannot but with regret obſerve the manifeſt and glaring partiality of the judicatories for many years paſt, with reſpect unto *Doctrine:* Shewing their diſpleaſure, in ſeveral inſtances, againſt thoſe who vented or publiſhed any thing in ſupport of the *Scripture Doctrine*, concerning the *freedom of Grace*, in oppoſition to the *Neonomian* ſcheme; and, upon the other hand, ſcreening and protecting thoſe, who have vented opinions and tenets evidently favouring *legal* and *Arminian* doctrine: And, as this has paved the way for the other defections that preſently prevail; ſo it is error in *Doctrine*, corruption in Diſcipline, and tyranny in Government, wherewith the *preſent judicatories* are juſtly loaded, that has now rendered communion with them moſt unſafe for any that would deſire to cleave to the reformed and covenanted principles of the Church of *Scotland.* Was there any thing like an equal warmth ſhewn againſt any, or all the errors vented by Mr *Simſon*, as in the above caſe? No, the Aſſembly 1717, are at a deal of pains in their *act* to palliate and excuſe them; the worſt they ſay of them is, that they are " expreſſions that bear, and are " uſed by adverſaries in a bad and unſound ſenſe." But, when the above propoſition comes upon the field,—although it has a manifeſt tendency to advance the *freedom of Grace* in the application as well as the purchaſe of Redemption, and was levelled againſt the *legal* doctrine of the times; yet the Aſſembly declare their *abhorrence* of it, as *unſound and moſt deteſtable.*

Now, if this propoſition is to be abhorred, as *unſound* and *moſt deteſtable*, namely, *That it is not ſound and orthodox to teach, that we muſt forſake ſin in order to our coming to Chriſt, and inſtating us in covenant with God;* then, according to that act of Aſſembly, it would be found doctrine to teach, *That a ſinner muſt forſake his ſin, in order to his coming to Chriſt;* or, which is the ſame thing, that it is a *man's duty* to forſake his ſin *in order* to his coming to Chriſt, but this is evidently contrary to Scripture: For,

(1.) Although it is the unqueſtionable duty of the creature to forſake and abandon whatever is forbidden by the law of his Creator; yet, ſince life and immortality are brought to light by the goſpel, the law binds to the obſervation of that *order* and *connection of duties* which is laid out in the *word of grace;* and it is plain that the *firſt and leading duty*, required in the law, upon the revelation of the grace of God in the promiſe of the goſpel, is, *to believe that report;* for, *without faith it is impoſſible to pleaſe* God, *Heb.* xi. 6. *He that believeth on the Son hath everlaſting life; he that believeth not the Son ſhall not ſee life, but the wrath of God abideth on him*, John iii. 36. Hence it follows, that according to Scripture, every act of the ſoul, as performed by a perſon before ſaving faith, or coming to Chriſt, is ſin; for *whatſoever is not of faith is ſin*, and therefore cannot be a forſaking of ſin.

(2.)

(2.) As the above act of Assembly is contrary to the Scripture, order and connection of *duties*, so likewise it is contrary to that order of *gracious operation* held forth in Scripture: For, our *forsaking of sin* (being a branch of true repentance, importing purification of heart, and the exercise of love, which is the fulfilling of the law) is in Scripture expressly declared to be a fruit of faith, which faith is the soul's *coming* to Christ; and consequently to maintain, that we must forsake sin in order to our coming to Christ, is as much as to say, we must have repentance, purity of heart and love, in order to our believing in Christ: Whereas, on the contrary, the Lord hath declared in his word, that *faith worketh by love;* that he *purifies the hearts* of his people *by faith;* and has promised, that *they shall look* upon him whom they have pierced, and *shall mourn for him.* According to the Assembly's doctrine, our forsaking of sin, which is the removal of the soul's disease, must be at least *commenced* or *begun*, in order to our coming to him who is the Physician; and that we must repent of our sin, in order to our coming to him who is exalted to *give repentance* as well as forgiveness of sins: Whereas the Spirit of God, in Scripture, has declared, that *God having raised up his Son Jesus* hath *sent him to bless* us *in turning away every one of* us *from his iniquities;* and that sinners are called and invited to *look* and *come* to Christ for salvation both from sin and wrath, and this without regard unto any previous qualifications in them. This *coming* is indeed inconsistent with a resolution to go on in sin; yet it is plain, that no sinner can wash himself before he come to the fountain opened for sin and uncleanness: Whereas the Assembly have inverted this order, and have said, upon the matter, that we must be holy, or so and so qualified, in order to our coming to Christ, or having a vital union with him; which is the very soul of *Neonomian* and *Arminian* doctrine. According to Scripture, all gracious actings of the soul, (whereof the *forsaking of sin* is an eminent one) flow from that virtue and influence, which is derived from Christ the true Vine, and that in a way of faith's union with him; since, without him, or separate from him, we *can do nothing:* And therefore it is vain to pretend to any gracious, evangelical or acceptable act, but by virtue of grace and strength derived from Christ, or until the soul come to Christ, and be united to him, as the living Root, and Fountain of all gracious influence.

(3.) As *forsaking of sin is* no small part of conversion, so the above act of Assembly evidently tends to exalt man's natural powers, and his own ability to convert himself, or prepare himself thereunto; and thus it greatly favours the *Pelagian* doctrine on this head, expressly contrary to Scripture, which declares, that naturally we are *dead in trespasses and sins; without strength*, yea, that our *mind is enmity against God.*

Wherefore the Presbytery did, and hereby do, upon the grounds and reasons above mentioned, CONDEMN the following propositions, as *unsound* doctrine. (1.) That (notwithstanding the foresaid gospel-

goſpel-order and connection of duties) mankind ſinners muſt *forſake* their ſins, *in order* to their coming to Chriſt, and being inſtated in covenant with God. (2.) That a natural man *can* of himſelf forſake his ſin; or, that he can receive any ſtrength from Chriſt, to *enable* him to forſake ſin in a ſpiritual and evangelical manner, until, by the power of the Spirit of Chriſt working faith in him, he come to Chriſt, is united to him, and thus created in Chriſt Jeſus unto good works. (3.) That any good or commendable qualifications are *required* or *expected* of ſinners, in the goſpel-call or offer, *in order* to their coming to Chriſt, and being inſtated in covenant with God. All which propoſitions are contrary to the Doctrine held forth from the holy Scriptures in our *Confeſſion of Faith*, chap. ix. § 3. "Man "by his fall into a ſtate of ſin, hath wholly loſt all ability of will "to any ſpiritual good accompanying ſalvation; ſo as a natural "man, being altogether averſe from that good, and dead in ſin, is "not able, by his own ſtrength, to *convert* himſelf, or to *prepare* "himſelf thereunto." And chap. xiv. § 2. where the principal acts of ſaving faith are ſaid to be, "accepting, receiving, and reſting "upon Chriſt alone for——Sanctification," whereof forſaking ſin is a branch.

And the Preſbytery *acknowledge*, *aſſert* and *declare*, That it is the duty of all, upon the revelation of Chriſt in the goſpel, and without looking for any previous qualifications in themſelves, *inſtantly* to believe in him for ſalvation, both from ſin and wrath; and that, in ſo doing only, they will be made, in a goſpel manner, to mourn for ſin, *forſake it*, and live unto righteouſneſs: So that it is not *poſſible* for any man, of himſelf, to forſake his ſins, nor is it *conſiſtent* with the Divine method of grace held forth in the goſpel, that a ſinner ſhould receive ſtrength and grace to forſake his ſins, or actually to exerciſe goſpel-repentance, *until* he is determined and enabled by the power of the ſpirit of faith, to look or *come* to Chriſt, the Prince and Saviour exalted to give repentance and forgiveneſs of ſins.

Therefore, upon the grounds and reaſons foreſaid, the Preſbytery *exhort* and *warn* all under their inſpection, to be aware of every doctrine that has a tendency to pervert the goſpel-order in the manner above condemned; or to exalt corrupt nature unto an ability of will to any ſpiritual good accompanying ſalvation: As the above doctrine, of forſaking our ſin *in order* to our coming to Chriſt, manifeſtly doth; in regard a natural man can no more forſake his ſin, or qualify himſelf for the grace of God, than the *Ethiopian* can change his ſkin, or the leopard his ſpots, according to the doctrine contained in the foreſaid paſſages of our *Confeſſion*, and in our *Larger Catechiſm*, Q. 32.

SECTION II. [Concerning the Injuries done to the Doctrine of Grace, by the Aſſemblies 1720 and 1722.]

OPPOSITION to goſpel-truth did farther appear, when, in the year 1720, the Aſſembly took occaſion from the reprinting of a book entituled

entituled, *The Marrow of Modern Divinity*, with a *preface* by a worthy minister of this Church, now deceased, to give a more deep wound to the gospel-doctrine of *free Grace;* by condemning several precious and important truths, through the sides of that book, in the 5th *Act* of the said Assembly. And although, upon a *representation* given in by some ministers to the Assembly 1721, laying open the dangerous consequences of the said *act*, the Assembly that met *anno* 1722, asserted the truth, concerning some points of doctrine, in the express words of our Confession and Catechisms, yet the said act of Assembly 1720, not only stands *unrepealed*, but its authority, as a standing act in full force, is *maintained* and *confirmed* by Act 7th Assembly 1722, entituled, *Act concerning Doctrine, confirming and explaining the acts 5th and 8th of the General Assembly* anno 1720. In the said act, 'The General Assembly finds, that the 'said Assembly 1720, in these Acts, had no design to recede from 'the received doctrine of this Church, nor by them have done in-'jury to truth, nor given countenance to error———and consi-'dering, that the *brethren's* desire, that the act 1720 should be 'repealed, is unjust, the Assembly does refuse the same.' And in regard the said act 1722 is expressly said to be in *vindication of the* above *two Acts of Assembly* 1720, *and for wiping off* (what they call) *injurious aspersions, cast upon them by the brethren, in their representation;* it plainly follows, that whatever truths may seem to be asserted by the Assembly 1722, they can be understood in no *other sense*, than will agree with the acts of Assembly 1720.

Wherefore although this Presbytery are far from putting that book entituled the *Marrow of Modern Divinity*, or any other private composure, upon a level with our approven *standards* of Doctrine; or to vindicate every expression in that book, or any other private writing, as absolutely faultless: Yet, in regard the Assembly have singled out the said book, of all others that have been published, and passed such a peculiar sentence against it, *strictly prohibiting and discharging all the ministers of this Church to recommend the said book, and requiring them to warn their people not to read or use the same;* though the difference between the Law and the Gospel, and between the Covenant of Works and the Covenant of Grace, as also the true way of attaining gospel-holiness, be therein set forth in a very clear light. And likewise, in regard that many of the less judicious may be imposed upon, to believe that all and every one of the positions, condemned in the foresaid *Acts* of Assembly, are *damnable heresies;* when the Assembly 1722 'do strictly prohibit 'and discharge all the ministers of this Church to use, by writing, 'printing, preaching, catechising, or otherwise teaching, either pub-'licly or privately, these or any of these positions above menti-'oned (in their act) or what may be equivalent to them, or of 'like tendency, under the pain of the censures of this Church, 'conform to the merit of their offence:' And farther, considering that, under the colour of condemning the said book, several important and previous truths are deeply wounded, and the purity of doctrine

doctrine contained in our Confeſſion of Faith and Catechiſms, obſcured and perverted: THEREFORE, upon the above and other weighty reaſons, this Preſbytery judge it their duty, to endeavour the preſervation of the purity of doctrine, and that the ſame may be faithfully tranſmitted to ſucceeding generations, by *vindicating* the profeſſed principles of this Church from the injuries done them, in the above-mentioned acts, and *aſſerting* the truth from the holy Scriptures and our ſtandards of Doctrine, in oppoſition to the errors and miſtakes contained in the ſaid acts.

ARTICLE I. [Of the Injury done to the Doctrine of Grace, under the Head of *Univerſal Atonement and Pardon.*]

THE *firſt* head of Doctrine, as claſſed by the Aſſembly 1720, in their *fifth* act, concerning a book entituled the *Marrow of Modern Divinity*, is concerning the *nature of faith* *. But, becauſe of the relation that there is between faith and the gift or grant that God has made of Chriſt unto mankind in the goſpel-promiſe, and the dependency that faith has thereupon, it will be neceſſary, in order to the more diſtinct opening up of the nature of faith, to take notice firſt of the injuries done to Truth by the foreſaid Aſſembly 1720, act 5. under the head of *Univerſal Atonement* and *Pardon.*

Under this head, the following paſſages are quoted by the Aſſembly, *Marrow*, &c. p. 108. 'Chriſt hath taken upon him the 'ſins of all men.' The author's words are, 'Chriſt, as man's ſure-'ty,———according to that eternal and mutual agreement, that 'was betwixt God the Father and him,——put himſelf in the 'room and place of all the *faithful*, Iſa. liii. 6. *And the Lord hath 'laid on him the iniquity of us all.* Then came the law, as it is the 'covenant of works, and ſaid (*N. B.* Here the author cites *Lu-'ther's* words) I find him a ſinner, yea, ſuch an one as has taken 'upon him the ſins of all men, therefore let him die———and ſo 'the law———ſet upon him, and killed him; and by this means 'was the juſtice of God fully ſatisfied, his wrath appeaſed, and all 'true believers acquitted from all their ſins,' *&c.*

The next paſſage quoted by the Aſſembly is p. 119. 'The Fa-'ther hath made a deed of gift and grant unto all mankind, that 'whoſoever of them all ſhall believe in his Son, ſhall not periſh, '*&c. i. e.* (whoſoever believes or is perſuaded that Chriſt is his, 'for this muſt be the ſenſe, according to the former paſſages.) 'Hence it was that Chriſt ſaid to his diſciples, *Go and preach the 'goſpel to every creature under heaven;* that is, go and tell every 'man without exception, that here is good news for him, *Chriſt is 'dead for him.*' The author adds, *and if he will take him and accept of his righteouſneſs, he ſhall have him.* Here the author brings in

* The Aſſembly condemned the doctrine of that book, under ſix general heads, *viz.* 1. Concerning the nature of faith. 2. Of univerſal atonement and pardon. 3. Holineſs not neceſſary to ſalvation. 4. Fear of puniſhment and hope of reward,—not allowed to be motives of a believer's obedience. 5. That the believer is not under the law, as a rule of life. 6. The ſix Antinomian paradoxes.

in the ſimilitude of a good king, cauſing a proclamation to be made through his whole kingdom, that all rebels and baniſhed men ſhall ſafely return home, becauſe, at the ſuit and deſert of ſome dear friend of theirs, it hath pleaſed the king to pardon them. 'Certainly (ſays the author) none of theſe *rebels* ought to doubt, but he *ſhall obtain* true pardon for this *rebellion*, and ſo return home, and live under the ſhadow of that gracious *king*.' Then follows the quotation of the Aſſembly, 'even ſo our good *King*, the Lord of Heaven and earth, hath for the obedience and deſert of our good brother Jeſus Chriſt, pardoned all our ſins.' It is added by the author, 'and made a proclamation throughout the whole world, that every one of us may ſafely return to God, in Jeſus Chriſt. Wherefore (ſays he) I beſeech you make no doubt of it, but *draw near with a true heart in full aſſurance of faith*, Heb. x. 22.' The Aſſembly likewiſe quote p. 127, 128, where the author is exhorting and encouraging ſinners, to come to Chriſt or believe in him, notwithſtanding of their ſins and the aggravations of them, from the Scriptures, *This is a faithful ſaying and worthy of all acceptation, that Chriſt Jeſus came into the world to ſave ſinners; the whole need not a phyſician, but they that are ſick; he came not to call the righteous, but ſinners to repentance.* The Aſſembly's judgment upon the above paſſages, is as follows. 'Here is aſſerted an univerſal redemption as to purchaſe, contrary to *John* x. 10. 15, 27, 28, 29. and xv. 13. and xvii. *Titus* ii. 14. *Conf.* chap. iii. § 6. chap. viii. §. 8. *Larger Cat.* Q. 59.'

There is nothing in the above paſſages, that in the leaſt countenances *univerſal redemption as to purchaſe*, a doctrine which the Preſbytery rejects and condemns, as contrary to the Scriptures, and places of our Confeſſion and Catechiſms quoted by the Aſſembly. Nor can the author of the *Marrow* be juſtly cenſured for venting any ſuch error; for he plainly teacheth, through the whole of his book, that Chriſt repreſented, and ſuffered for *none but the elect*, as *p.* 108. 'Chriſt put himſelf in the room and place of all the faithful;' by which he underſtands the elect, as he expreſsly declares in the firſt ſentence of his preface, 'Jeſus Chriſt, the ſecond *Adam*, did, as a common perſon, enter into covenant with God his Father, for all the elect, that is to ſay ſays he) all thoſe that have or ſhall believe on his name,' whereas the *Univerſaliſts* contend, that God, in ſending of Chriſt, had no reſpect to *ſome*, more than to *others*, but deſtined Chriſt for a Saviour to *all* men alike.

As the author has expreſsly declared himſelf for a *particular* redemption and repreſentation; ſo neither will the above paſſages, quoted by the Aſſembly, bear the charge of an univerſal redemption as to *purchaſe*. The firſt paſſage from the *Marrow*, p. 108, 'Chriſt hath taken upon him the ſins of all men,' is part of a ſentence quoted from *Luther* on the *Galatians*, and is ſufficiently guarded againſt the charge of univerſal redemption as to purchaſe, by what the author ſays immediately before and after the ſaid paſſage, as above. As to the next condemned poſition, *God the Fa-*

ther hath made a deed of Gift and Grant unto all mankind, that whosoever of them all shall believe in his Son, shall not perish but have everlasting life, will indeed bear a sufficiency of worth and *merit* in the Sacrifice of Christ, for the salvation of all men, and the removal of all legal bars that stood in the sinner's way; and that Christ crucified, is the ordinance of God for the salvation of mankind, in the use-making of which only they can be saved; and consequently a full warrant to gospel-ministers, to proclaim these glad tidings unto every man, and a warrant to all and every one to believe these glad tidings, with particular application to their own souls: But all this will not infer an *universal* atonement or redemption as to *purchase*. Neither will the following words infer any such charge, 'Go and preach the gospel to every creature under heaven, that 'is, go and tell every man without exception, that here is good 'news for him, Christ is dead for him, and if he will take him, 'and accept of his righteousness, he shall have him.' It is manifest from the book itself, that the author's design in quoting the above passage from Dr *Preston*'s Treatise of faith, is not to determine concerning the *extent of Christ's death*, but to discover the warrant that sinners have to believe in Christ, namely, the *unlimited offer and free gift* of Christ to every man in the world, which necessarily supposes, that Christ crucified is the ordinance of God for salvation to mankind, as distinguished from fallen angels; and therefore the obvious meaning of the expression must be, tell every man that Christ is dead for him, i. e. *for him to come to*, or *believe on*, for salvation: even as it might be said to the manslayer of old, that the city of refuge was prepared and open *for him to fly to*, that he might be safe: And this is what the author of the *Marrow*, according to Scripture, declares, that every man ought to be persuaded of, namely, that Christ is the ordinance and gift of God, for salvation to *him* in particular; which is quite contrary to the doctrine of the *Arminians*, who deny a *particular* persuasion to be in faith, upon the free offer in the gospel, as to the person's own salvation.

Since then it appears, from the sense and meaning of the author, that the above passages cannot be interpreted, as favouring universal redemption as to *purchase*, there must be something else intended by the condemnatory sentence of the Assembly. And it will be obvious, from the tenor and strain of the Assembly's *Act*, that, under the misapplied title of universal redemption as to *purchase*, they condemn the universal and unlimited *offer* of Christ unto mankind sinners *as such*. For, although the Assembly 1722 seems to own, that the Revelation of the Divine will in the word affords a warrant to offer Christ unto all, and a warrant to all to receive him; yet they can own that *warrant*, only in a consistency with their notion of *faith*, that is, a warrant only for the *elect*, or those who are *so and so qualified* to receive Christ; but they do not own, that mankind sinners, *as such*, however sinful and miserable, have any such warrant: And consequently, the Revelation of the Divine will in the word, making such a gift of Christ to the world of mankind

mankind ſinners *as ſuch*,—as affords a warrant to offer Chriſt unto all without exception, or to preach the goſpel to *every creature*, and a warrant to all to receive him: and the ſovereign grace that has made this grant, or deed of gift, not to devils, but to men; are encroached upon and injured by the Acts of both Aſſemblies, *Annis* 1720 and 1722.

The Scripture expreſsly aſſerteth, *John* iii. 27. *A man can receive nothing except it be given him from above;* and therefore the *receiving* of Chriſt neceſſarily preſuppoſeth a *giving* of him. There may be indeed a *giving* of Chriſt where there is no *receiving*, as this is the great ſin of the generality of the hearers of the goſpel, who will not come unto him that they may have life: But, in no caſe, could there be a *receiving* of Chriſt for ſalvation, if there were not a *giving* of him before; or, which is the ſame thing, a revelation of him in the word, affording a warrant for ſinners, *as ſuch*, to receive him. Now, this deed of gift, or grant made to all mankind in the word, is the very foundation of our faith, and the ground and warrant of the *miniſterial offer*, without which no miniſter could have authority to preach the goſpel to every creature, or to make a full, free and unhampered offer of Chriſt, his grace, righteouſneſs and ſalvation, to all mankind to whom they have acceſs in providence.

This deed of gift, or grant of Chriſt in the word, unto mankind ſinners as ſuch, is expreſsly ſet forth in ſeveral texts of Scripture. *Iſa.* ix. 6. *Unto us a Child is born, unto us a Son is given.* John iii. 16. *God ſo loved the world, that he gave his only begotten Son; that whoſoever believeth in him ſhould not periſh, but have everlaſting life.* Chap. vi. 32. *My Father giveth you the true bread from Heaven.* Acts iv. 12.—*For there is none other name under Heaven given among men whereby we muſt be ſaved.* 1 John v. 11. *This is the record that God hath given to us eternal life, and this life is in his Son.* Rev. xxii. 17.—*Whoſoever will, let him take of the water of life freely.* From which Scriptures the following truths are evidently clear.

(1.) Although the purchaſe and application of redemption be peculiar to the *elect*, yet the warrant to receive Chriſt is common to *all*, as they are ſinful men and women of *Adam's* family, Prov. viii. 5. *Unto you, O men, I call, and my voice is to the ſons of men.*

(2.) The *giving* mentioned in the above texts is not to be underſtood of a giving into *poſſeſſion*, which is peculiar to them only who believe; but it is a giving by way of *offer*, whereupon one *may* take poſſeſſion; or ſuch a giving as warrants a man to believe, or receive the gift, and therefore muſt be *anterior* to actual believing; even as the manna behoved to be given, or rained down, *before* it could be taſted or fed upon: And thus *God gave his only begotten Son, that whoſoever believeth on him ſhould not periſh, but have everlaſting life:* From whence it follows, that Chriſt is the Saviour of the world, and his ſalvation a *common ſalvation*, *Jude ver.* 3. So that mankind loſt have a *common* intereſt in him, which fallen angels have not;

not; it being lawful and warrantable for us, not for them, to take poſſeſſion of Chriſt, and the whole of his ſalvation.

(3.) The perſons to whom this grant and offer is made, are not the *elect only*, but mankind conſidered *as loſt*. For the *Record* of God, being ſuch a thing as *warrants* all to believe on the Son of God, as appears from the above Scriptures, it is evident, that it can be no ſuch warrant, to tell men that God hath given eternal life to the *elect;* as the offering of a gift to a certain *ſelect* company, can never be a warrant for *all* men to receive or take poſſeſſion of it.

This will further appear if it is conſidered, that the great ſin of unbelief lies, in not believing the *record, that God hath given us eternal life.* Unbelief doth not conſiſt in a mere diſbelieving of that propoſition, that God hath given eternal life to the *elect;* for the moſt deſpairing unbeliever may be perſuaded hereof, and their belief of it adds to their anguiſh and torment: But they do not ſet to their ſeal that God *is true;* on the contrary, they make God a liar, in not believing the record of God, even that he hath *given unto them* eternal life in his Son Jeſus Chriſt; as hereby they deny the *faithfulneſs* of God in that record, and his being indeed in earneſt in that grant and gift of Chriſt, made unto ſinners, *as ſuch*, in the goſpel: They ſlight and deſpiſe the *authority* of a God of grace, commanding them to give this anſwer of a particular applying faith, unto the offer of his grace in his word, and his call to receive the ſame; and ſo flying in the face of God's Record and Teſtimony, they deſervedly periſh in *unbelief*, ſeeing the kingdom and gift of God was brought *near* to them in the offer of the goſpel, and they would not take it.

The above doctrine concerning the *gift* of Chriſt in the word, unto mankind ſinners, is likewiſe from the holy Scriptures aſſerted in our Confeſſion of Faith and Catechiſms, particularly, *Con.* Chap. vii. § 3. 'He freely offereth unto ſinners, life and ſalvation by Jeſus 'Chriſt; requiring of them faith in him, that they may be ſaved, 'and promiſing his Holy Spirit, to make them willing and able to 'believe.' Where it is plain, that the offer of life and ſalvation, is unto mankind, conſidered *as ſinners;* and that, therefore, ſinners, *as ſuch*, have a warrant to believe, or receive the unſpeakable gift of God, according to the Scriptures quoted in the *Confeſſion*, Mark xvi. 15, 16.——*Go ye unto all the world, and preach the goſpel to every creature. He that believeth and is baptized, ſhall be ſaved; but he that believeth not, ſhall be damned.* John iii. 16. *God ſo loved the world*, &c. And the ſame doctrine is alſo taught, *Larger Cat.* Queſt. 63.

Wherefore the Preſbytery *did*, and *hereby do*, for the grounds and reaſons above mentioned, *acknowledge, declare* and *aſſert*, that God the Father moved by nothing, but his free love to mankind loſt, hath made a deed of *gift and grant*, of his Son Jeſus Chriſt, unto mankind, in the word, that whoſoever of them all ſhall receive this gift by a true and lively faith, ſhall not periſh, but have everlaſting life: Or, which is the ſame thing, that there is a revelation of

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the Divine will in the word, affording a warrant to offer Chriſt unto *all* mankind without exception, and a warrant to *all* freely to receive him, however great ſinners they are, or have been; and that this gift is made to *mankind* only, and not to fallen angels; according to the doctrine held forth from the Scriptures and our Confeſſion above-quoted.

And the Preſbytery hereby *reject* and *condemn* the following tenets and opinions, contained in or couched under the foreſaid acts of Aſſembly. (1.) That the free, unlimited and univerſal *offer* of Chriſt in the goſpel, to ſinners of mankind, as ſuch, is inconſiſtent with particular *redemption*; or, that God the Father his making a *deed of gift* unto all mankind, that whoſoever of them all ſhall believe on his Son, ſhall not periſh, but have everlaſting life, infers an *univerſal atonement*, or redemption as to purchaſe. (2.) That this grant or offer is made only to the *elect*, or to ſuch who have *previous* qualifications commending them above others. Which doctrines are quite contrary to the paſſages of Scripture, and our Confeſſion of Faith above-quoted.

ARTICLE II. [Of the Injury done to the Doctrine of Grace,] *concerning the Nature of Faith.*

The Aſſembly 1722 do only take notice of the *definition* of faith in the *Marrow*, without mentioning the other paſſages quoted by the Aſſembly 1720, and by them condemned under that head: Which might ſeem to give ground to apprehend that the Aſſembly 1722 had paſſed from any *vindication* of what the Aſſembly 1720 had done in condemning theſe and other paſſages and quotations, as contrary to the holy Scriptures, our Confeſſion of Faith and Catechiſms; eſpecially when they ſay, 'That the ſaid paſ-'ſages are condemned *only in ſo far as* they import the ſaid errone-'ous opinions,' aſcribed unto them. Yet, as *truth* was never, in any age, condemned under the notion of *truth*, but of *error*: And, whereas the title of the act of Aſſembly 1722 ſhews that it is deſigned for *confirming* as well as explaining the Act 1720; and that not only is there no honour done to condemned truth, by an acknowledgment of an error in the management of the ſaid Aſſembly 1720; but their act continues to ſtand in full force among thoſe deſigned for public uſe: Upon theſe and the like grounds, the Preſbytery *find* that the truth contained in theſe paſſages, is not only left bleeding, but has received a further *wound* by the ſaid Aſſembly 1722. Wherefore, though the Preſbytery do not find it expedient to inſiſt on every particular expreſſion or propoſition, condemned by that Aſſembly 1720: Yet they judge it neceſſary, for the vindication of truth, and as a mean of tranſmitting it in its purity unto after ages, to take notice of ſome of the propoſitions condemned by the ſaid Aſſembly; particularly, page 118. 'There 'is *no more* for him (*viz.* man) to do, but only to know and be-'lieve, that Chriſt hath done *all for him*.' The paſſage relative to this

this ſubject in the ſaid page ſtands thus, 'All the covenant that be-'lievers are to have regard unto for life and ſalvation, is the 'free and gracious covenant that is betwixt Chriſt, or God in 'Chriſt, and them. And, in this covenant, there is not any *con-'dition* or *law* to be performed on man's part, by himſelf: No; 'there is no more for him to do, but only to know and believe 'that Chriſt hath done *all for him.*——Here you are to *work no-'thing*, here you are to *do nothing*, here you are to *render nothing* 'unto God; but only to *receive* the treaſure, which is Jeſus Chriſt, 'and apprehend him in your heart by faith;——ſo ſhall you ob-'tain forgiveneſs of ſins, righteouſneſs and eternal happineſs,—— 'not by *doing*, but by *receiving*. Nothing here cometh *betwixt*, 'but faith, only apprehending Chriſt in the promiſe.' Then the following words, p. 119. which immediately follow what is above, are particularly cited as erroneous: 'This then is perfect righteouſ-'neſs (theſe words are here omitted by them, *to bear nothing, to 'know nothing, to do nothing of the law of works, but*) only to 'know and believe, that Jeſus Chriſt is now gone to the Father, 'and ſitteth at his right hand, not as a judge, but *as made unto you 'of God, Wiſdom, Righteouſneſs, Sanctification and Redemption.*'

The next paſſage condemned by the Aſſembly, is quoted by the Author from Dr *Preſton* on Faith, *Marrow*, p. 120. 'For as 'much as the holy Scriptures ſpeaketh to *all* in general, *none* of us 'ought to diſtruſt himſelf, but believe that it doth belong *parti-'cularly* to himſelf.' They alſo refer to ſeveral other pages of the *Marrow*, without condeſcending upon the expreſſions that relate to the nature of faith. But the doctrine contained in the above paſ-ſages, and likewiſe in the paſſages referred to by the Aſſembly, in *ſo far* as they reſpect the nature of faith, will be illuſtrated by what ſhall be ſaid in vindication of the Author's account of juſti-fying faith, as quoted by the Aſſembly from p. 119.——'Where-'fore as *Paul* and *Silas* ſaid to the jailor, ſo ſay I unto you, *Be-'lieve on the Lord Jeſus Chriſt and thou ſhalt be ſaved*, that is, be 'verily perſuaded in your heart, that Jeſus Chriſt is *yours*, and that '*you* ſhall have life and ſalvation by him; that whatſoever Chriſt 'did for the redemption of mankind, he did it for *you.*' The judgment of the Aſſembly 1720 upon this head, is as follows, 'This Notion of *ſaving faith* appears contrary to Scripture, *Iſa.* l. '10. *Rom.* viii. 16. 1 *John* v. 13. and to *Confeſſ.* Chap. xviii. § 1, '3, 4. and to *Larger Catechiſm*, Queſt. 81. 172. all which paſſages 'ſhew, that aſſurance is not of the eſſence of faith; whereas the paſ-'ſages cited from the *Marrow*, *&c.* appear to aſſert the contrary, 'making that *ſaving faith*, commanded in the goſpel, a man's per-'ſuaſion that Chriſt *is his*, and died *for him*, and that whoever hath 'not this perſuaſion or aſſurance, hath not anſwered the goſpel-'call, nor is a true believer.'

The general Aſſembly *Anno* 1722, in their 7th act confirming and explaining the above act of Aſſembly 1720, vindicate the ſaid act upon this head, and particularly condemn the Author of the

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Marrow for making that to be the juſtifying act of ſaving faith, ‘ A man's being perſuaded that Chriſt *is his*, and that *he* ſhall have ‘ life and ſalvation by him, and that whatſoever Chriſt did for the ‘ redemption of mankind, he did it *for him.*’ And all the account which that Aſſembly give of faith is as follows, ‘ That a belief ‘ and perſuaſion of the mercy of God in Chriſt, and of Chriſt's abi- ‘ lity and willingneſs to ſave *all that come* unto him, is neceſſary ‘ unto juſtifying faith.’

The Preſbytery judge it their duty to enquire ſomewhat particularly into the nature of *faith*, above deſcribed: in regard that a right notion of the nature of faith, as revealed in the holy Scriptures, and agreeably thereto, ſet down in our ſtandards of doctrine, is ſo *neceſſary* to the ſalvation of a ſinner, and that the ſame has been ſo much *darkened* by the Aſſemblies of this Church.’ For although the Aſſembly 1722 ſeems to refuſe the charge of excluding from the nature of faith its *appropriating act*, yet it is impoſſible to vindicate them from it; in regard they ſpeak of no other aſſurance in faith, but a *perſuaſion of the mercy of God in Chriſt, and of Chriſt's ability and willingneſs to ſave all that come unto him*, which is a perſuaſion that *devils* and *reprobates* may have. And, in agreeableneſs to this view of faith, they condemn the aſſurance which the Author of the *Marrow* advanceth, when he makes that to be the juſtifying act of faith, ‘ A man's being perſuaded that Chriſt ‘ *is his;* that *he* ſhall have life and ſalvation by him, and that ‘ whatſoever Chriſt did for the redemption of mankind, he did it ‘ *for him.*——Which (ſay the Aſſembly) is contrary to the *texts* ‘ *of Scripture, and paſſages of our Confeſſion and Larger Catechiſm* ‘ cited by the Aſſembly 1720.’

But it will be obvious to any who conſiders theſe places of *Scripture*, and paſſages of our *Confeſſion* and *Larger Catechiſm*, quoted by the Aſſembly, that they ſpeak directly of the *aſſurance of ſenſe*, or reflection; whereby believers are certainly aſſured, that they are in a ſtate of grace, upon the evidence of theſe *marks*, which the Lord has given of his own work in the ſoul; and not of the *aſſurance* which is in *faith*, in the *direct act* thereof, and which is founded upon the *word* allenarly. For the queſtion here is not concerning the *preſent ſtate* of the *perſon*, which he is called to examine, according to the rules of God's Word: The *believer* being called to examine himſelf, whether he be in the faith, that in the uſe of appointed means, he may grow up to the full aſſurance of his being in a ſtate of grace, which ſhall iſſue in complete and eternal ſalvation; and the *unbeliever*, or natural man, being called to examine himſelf, that he may be ſo far from believing that he is in a gracious ſtate, that he may be perſuaded of the quite contrary, or that he is at preſent in a ſtate of condemnation and wrath, ſo as he may be convinced of the neceſſity of believing on the Son of God, who is come to ſeek and to ſave that which was loſt. But the queſtion is concerning the *nature* of that *faith*, which all the hearers of the goſpel are called unto, and which the Scripture plainly deſcribes

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to be a *believing* in God, and a *trusting* in his salvation, a *receiving* of Christ, a *believing* the record, that God hath given *unto us* eternal life, that he will be *our* God, and that *we* shall be his people; and so calling him *our* Father, *our* Husband, *our* God, upon the warrant of his own word of grace. Believers indeed may be frequently in the dark as to the *reality* of their faith, and their present saving possession of eternal life; and there is nothing in the *Marrow* denying or opposing this, yea, on the contrary, it is plainly asserted: But there is a great difference between the *assurance of our state of grace*, which respects the state we are in already, and the *assurance of the promise* of salvation; or, an assured faith of righteousness and salvation in Christ Jesus, as held forth to every sinner of *Adam's* race, to whom the gospel comes, to be received and applied by them, for their *own benefit*; according to that awful caution, *Heb.* iv. 1. *Let us therefore fear, least a promise being left us, of entering into his rest, any of you should seem to come short of it*, viz. by unbelief, as is clear from the context. For, by this assurance or persuasion of Faith, and confidence in a promising God in Christ, we take possession of salvation, as presented to us in the *promise*, and thus we enter into *rest*, Heb. iv. 11. But that assurance spoken of in the articles of our *Confession* of Faith and *Catechism*, cited by the Assembly, is an assurance that the faith which *we have*, is indeed the faith of God's *elect*; or, that we are in a gracious *state*, the issue whereof shall be in full and complete salvation; which assurance is founded upon the evidence of the *reality* of our faith, by comparing it with the marks thereof in Scripture, the connection stated in Scripture between these evidences and salvation, and the testimony of the Spirit, shining on his own work in the soul, and witnessing with our spirits, that *we* are the children of God. From all which it follows, that the passages of Scripture and our standards, quoted by the Assembly, do by no means condemn the assurance which is in the *direct act* of faith, or the *appropriating* persuasion of faith, corresponding to the gift of Christ in the gospel to every sinner in particular. And since the above Act of Assembly plainly doth this, when it is therein expressly denied to belong to the justifying act of faith, 'A man's being *perswaded* that Jesus Christ *is his*; 'and that *he* shall have life and salvation by him; and that what-'soever Christ did for the redemption of mankind he did it *for* '*him*.' It is therefore necessary to vindicate this account of justifying faith, *as agreeable to the holy Scriptures*, and our *standards of doctrine*; while the excluding of an *appropriating* persuasion from the nature of faith, tends effectually to *shut* that door of access unto the Lord Jesus, which God has *opened*, by the grant that he has made of Christ in the gospel to sinners of mankind, in exclusion of the angels that fell.

I. That the general nature of *faith*, as it is opposite to *unbelief* or doubting, consists in a persuasion of the reality of what is testified, is what cannot be well refused; and it can as little be reasonably denied, that, where the Testimony to be believed is a *promise* of good

good to be communicated, a man's faith of that Teſtimony neceſſarily includes his believing the certain accompliſhment of that promiſe to *him*, and his confidence in the perſon who has given the promiſe, that he *will do as he has ſaid*. And it is no leſs evident, that when an *offer* is made in a word of grace, to be received by faith, a perſon does not by faith receive that which is offered, unleſs he believe it is *his*, by virtue, or upon the warrant of that offer made of it to him. And ſo, if a King ſhall make a proclamation of a pardon and indemnity to rebels, and his ſervants, by warrant from him, ſhall ſay to all the rebels in his kingdom, To *you* is this proclamation of grace ſent; a man muſt ſurely either believe the pardon of *his own* crime of rebellion in particular, or elſe *reject* the King's proclamation of grace. Neither will it avail that the man believes *in general*, that there is a pardon proclaimed to rebels *in general*: This they may believe who *need* it not, as being loyal ſubjects; and this they may alſo believe who *reject* it, and continue in their rebellion. Yet the *particular* perſuaſion above-mentioned, is that which the Aſſembly here denies to belong to the *nature* of the juſtifying act of faith; and thereby do really turn juſtifying faith into that *Popiſh* general faith *abjured* by our National Covenant; or they make it a faith to be built, in whole or in part, upon ſomething *wrought in*, or *done by* us; whether our act of believing or repenting, or what elſe, needs not here be inſiſted on.

That juſtifying faith has in it an *appropriating* perſuaſion, or a man's being perſuaded that Chriſt is *his* in particular, is further evident from the following reaſons.

(1.) When a man's conſcience is truly awakened, and convinced by the Spirit of God, as a Spirit of conviction, the man then ſees *himſelf* in particular bound under the curſe; the law accuſing and condemning *him* in particular, ſaying, *Thou* haſt ſinned, and therefore *thou* art curſed: For, *curſed is every one that continueth not in all things which are written in the book of the law, to do them*, Gal. iii. 10. And therefore faith, whereby the blood of Jeſus is apprehended and improven for cleanſing the conſcience from guilt, and looſing that bond of the curſe, muſt *appropriate* and apply Chriſt, as made a curſe for the ſinner in particular, to deliver *him* from the curſe of the law; otherways the goſpel-revelation and offer of Chriſt could not be found *ſuitable* to the man's particular caſe; neither would the free gift be found to be as full unto *juſtification*, as the offence through the law was unto *condemnation*; which were contrary to Gal. iii. 13. *Chriſt hath redeemed us from the curſe of the law, being made a curſe for us; for it is written, curſed is every one that hangeth on a tree.* Rom. v. 18—21. *Therefore, as by the offence of one, judgment came upon all men to condemnation; even ſo, by the righteouſneſs of one, the free gift came upon all men to juſtification of life. For, as by one man's diſobedience many were made ſinners; ſo by the obedience of one ſhall many be made righteous. Moreover, the law entered, that the offence might abound; but where ſin abounded, grace did much more abound: That as ſin hath reigned unto*

 death,

death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord. And here it may be observed, that, as a man having only a general faith of the *law*, as condemning sinners in general, will easily rest in a general faith of the *gospel*, or of Christ's willingness and ability to save sinners, or to save them that come to him: So one brought by Divine convincing power to a special faith of the *Law*, as what particularly is directed against *him* for his condemnation, such a person's conscience cannot be satisfied, nor will it absolve him, or he be purged from guilt, till he has got the special faith of the *gospel*, or of the mercy of God in Christ, as reaching to *him* in particular; or be made to believe in particular for *himself*, that Christ is *his*, and that *he* shall have life and salvation by him.

(2.) A man's being persuaded that Christ is *his*, is necessary to answer the *call* or *offer* of the gospel, according to the deed of gift or grant that God has made of Christ in the Word. Now, salvation is offered to *every one* in particular, that hears these glad tidings, *Acts* ii. 39. *The promise is unto you;* and therefore it is certain, that faith, which is the answer of the soul to the call of God in the gospel, must lay hold on salvation for the person in *particular*. For, suppose that the offer of the gospel be to *all* in general; yet, if a man is not influenced by the holy Spirit, to *appropriate* to himself the *common salvation*, or what did lie before in common, in the gospel-offer, he cannot be said to receive or close with Christ *as* offered therein. Wherefore the Assembly, by denying this appropriating persuasion to be in the nature of faith, fly in the face of the Scriptures of truth, *Acts* iii. 26. *Unto you first, God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.* Isa. xlv. 22. *Look unto me, and be ye saved, all the ends of the earth.* Which Scriptures, and many others that might be quoted to this purpose, plainly require an *appropriating* act of faith from every one, without which there can be no answering the Testimony of God therein revealed. Doth the Testimony of God run out in such terms, *Unto you is the word of this salvation sent; the promise is unto you; whosoever will, let him take?* Then the act of faith, corresponding to such a Testimony, must certainly be an appropriating persuasion, *Surely shall one say, in the Lord have I righteousness.* And this no way contradicts what is frequently found, in the sad experience of the believer, who may want the comfort of his faith for a long time, and have sad mixtures of darkness and unbelief attending its exercise, so as to doubt of the reality of his faith, or that it is of a right kind. For still *doubting* can no more be said to be in the nature of *faith*, because it frequently takes place in the believer, by reason of prevailing unbelief and indwelling sin, than darkness can be said to be in the nature of the Sun, because he is sometimes eclipsed: for faith and doubting are in their own nature *opposite:* And therefore, though a true believer is not at all times assured of his being presently in a state of grace, and capable thence to draw the conclusion, that he shall

ſhall be ſaved; but may wait long before he obtain this aſſurance, according to our Confeſſion and Catechiſms; yet this ſays nothing againſt that man's being perſuaded that Chriſt is *his*, according as Chriſt is held out and made over in the promiſe unto *him*. And further, if the Aſſembly, by condemning the appropriating perſuaſion of faith, thereby meant to limit and reſtrict the object of the *external offer* of Chriſt unto the *elect* only, then this alſo is plainly contrary to Scripture, *Prov.* viii. 4. 'Unto you, O men, I call; and "my voice is unto the ſons of men. *Acts* xiii. 47. I have ſet "thee to be a light of the Gentiles, that thou ſhouldſt be for ſalva-"tion unto the ends of the earth. *Mark* xvi. 15. Go ye into all "the world, and preach the goſpel to every creature."

From all this it is evident, that the faith of the operation of God, muſt anſwer and correſpond to the Teſtimony and Record of God, which is the foundation of it: So that, when he ſays unto us as ſinners, *I am the Lord thy God*, it is our duty to ſay, *This God is our God for ever and ever;* or, which is the ſame thing, to be perſuaded that Chriſt is *ours*, and God, our God in him. This is farther evident if it is conſidered,

(3.) What is the Lord's *name* revealed to us. We cannot but *deny* his name without this appropriating perſuaſion, that he is *ours;* for his name is JEHOVAH OUR RIGHTEOUSNESS, *the light of the Gentiles*. Thus he ſpeaks to the whole viſible Church, I AM THE LORD YOUR GOD: Yea, his name is *Salvation to the ends of the earth*. And, as he commands to proclaim his name, and preach this goſpel to every creature; ſo the anſwer of faith, which correſponds to this Teſtimony and record of God as the foundation of it, muſt be, He is Jehovah *my* Righteouſneſs, *my* Light, *my* Salvation. The Lord *my* God: Otherwiſe we refuſe to own him by that name by which he has revealed himſelf to us, and do thus deny his name.

(4.) The *command* of God does farther evince this truth, that it is the indiſpenſible duty of every hearer of the goſpel thus to believe in the Lord Jeſus Chriſt, even to be verily perſuaded that Jeſus Chriſt is *his*. For, in the preface to the ten Commandments, God makes over himſelf to ſinners as *their* God and Redeemer; And, as all the Commandments are directed to every one in particular, ſo the *firſt* Commandment, *Thou ſhalt have no other Gods before me*, requires every one to know and acknowledge the Lord to be *his* God and Redeemer. On this head, we are taught, *Larger Cat.* queſt. 104. That our *truſting* in God is the ſuitable exerciſe of that acknowledging of him as the only true God and *our* God, which is there required. And this is a clear evidence, that there can be no truſting in God *without* faith's perſuaſion of his being *our* God: Whence, according to the Word of God and our received ſtandards, there can be no *truſting* in Chriſt without faith's perſuaſion that Chriſt is *ours*, the great God our Saviour, *Iſa.* xii. 2. *Behold God is my ſalvation; I will truſt and not be afraid.*

(5.) The appropriating act of faith is further illuſtrated from the *covenant-relation* betwixt Chriſt and the whole viſible Church, which in Scrip-

Scripture, is commonly set forth under the similitude of a *marriage-relation* betwixt husband and wife; as, *Isa.* liv. 1. *More are the children of the desolate, than the children of the married wife;* where the Church of the *Jews* is said to be *married* to the Lord: And hence, apostasy from his worship, doctrine and laws, to which they are bound by Covenant, is called *adultery* and *whoredom*, *Ezek.* xvi. *Hos.* 1. and in many other places. Thus we find, when the Lord would reclaim a backsliding Church from her defections and apostasies, he is pleased, in a way of sovereign grace, to urge them thereunto from the consideration of this *marriage-relation* betwixt him and them; as, *Jer.* iii. 1. *Though thou hast played the harlot with many lovers, yet return again unto me:* and verse 14, *Turn, O backsliding children, saith the Lord, for I am married unto you.* Now, the answer of faith which God challenges, is verse 4. *Wilt thou not, from this time, cry unto me, my Father; thou art the Guide of my youth?* And, when he promises to make his grace sufficient for them to this end, it is in terms of *appropriation*, verse 19.—*And I said, Thou shalt call me, my Father, and shalt not turn away from me:* And so, when they actually turn to the Lord, they take up their relation to him by covenant, as the leading motive of their return by faith, saying, as in verse 22.—*Behold, we come unto thee for thou art the Lord our God.* Indeed, this appropriation of faith just corresponds unto the promise or grant of grace made to the visible Church, as the *echo* to the *voice*, Zech. xiii. 9.——*I will say, it is my people: And they shall say, The Lord is my God;* and in this way, the soul is *betrothed unto* him *for ever, in righteousness, in judgment, in loving-kindness and in mercies.*

II. The Assembly moreover deny, that it belongs to the justifying act of faith, a man's being persuaded *that he shall have life and salvation by Christ:* But there can be no true faith without this persuasion in some measure or degree. For, faith is a believing the promise, *and this is the promise that he hath promised us, even eternal life:* It is a believing the record, and this is the record, *That God hath given to us eternal life, and this life is in his Son.* Hence, this persuasion, *That we shall have life and salvation by Christ*, is the same thing with a believing on the Son, or a resting on him for salvation. It is evident that none can believe on Christ, trust in him or rest on him for salvation, without some degree of persuasion, that *they* shall have life and salvation by him, *viz.* a salvation from sin as well as from wrath: And accordingly, we find the saints of God in Scripture, expressing themselves in the terms of this persuasion; Acts xv. 11. *We believe that, through the grace of the Lord Jesus Christ, we shall be saved;* Micah vii. 7.——*I will wait for the God of my salvation:* So that without this persuasion, that *we shall* have life and salvation by Christ, we do not set to our seal that God is *true*, nor give that answer of faith, which the Lord points out, as the only suitable answer unto his call of *Looking unto him for salvation.*

III.

III. The third part of the deſcription of faith *condemned* by the Aſſembly is, *That whatſoever Chriſt did for the redemption of mankind, he did it for you.* But this branch of the perſuaſion of faith the Apoſtle affirms, when he ſays, *Gal.* ii. 20.—*I live by the faith of the Son of God, who loved me, and gave himſelf for me.* It is certain, that what Chriſt *did* for the redemption of mankind, was his obedience unto the death in their room: And this his doing and ſuffering is that ſurety-righteouſneſs, which, as the ſecond *Adam*, he has wrought for us, and for the ſake of which the Lord is well pleaſed. Now this perfect righteouſneſs is brought near to every one of us in the goſpel, even to the *ſtout-hearted and far from righteouſneſs*, and is laid in *Zion* as the foundation of our acceptance with God, and hope of eternal life and ſalvation; ſo that this perſuaſion, that *whatſoever Chriſt did for the redemption of mankind, he did it for us*, muſt, in connection with the former, enter into the *nature* of that faith, which anſwers the call and revelation of God in his Word: And accordingly, we find the faith of the operation of God correſponding herewith, expreſſed, Iſa. xlv. 24. *Surely, ſhall one ſay, in the Lord have I righteouſneſs and ſtrength.*

Upon the whole, the Aſſembly, by condemning the above deſcription of faith, have both condemned the Scripture-account of the true nature of faith, and alſo the ſcriptural *order*, in which faith appropriates or cloſes with its object: For the *firſt* thing to be believed, or to be perſuaded of, upon the revelation of the grant that God has made of Chriſt unto mankind ſinners in the Word, is, That *Chriſt is ours;* upon which there will *follow*, according to the meaſure of faith, a perſuaſion, That *we ſhall have life and ſalvation by him*, and that *whatſoever he did for the redemption of mankind, he did it for us.*

This account of the nature of faith, is the ſame with what is contained in our approven ſtandards of Doctrine before the year 1647. *Palatine* Catechiſm (taught in this and other reformed Churches) *Queſt.* 'What is true faith? *Anſ.* It is an *aſſured aſſi-* 'ance kindled in my heart by the Holy Ghoſt, by which I reſt 'upon God, *making ſure account* that forgiveneſs of ſins, everlaſt- 'ing righteouſneſs and life, is *beſtowed*, not only upon others, but alſo 'upon ME, and that freely by the mercy of God, for the merit 'and deſert of Chriſt alone.' *Old* Conf. Art. iii. 'Regeneration 'is wrought by the power of the Holy Ghoſt, working in the hearts 'of the elect of God, an *aſſured* faith in the Promiſe of God, 'revealed *to us* in his Word, by which faith we apprehend Chriſt 'Jeſus, with the graces and benefits promiſed in him.' Unto which agrees the Catechiſm of the famous Mr *James Melvil*, in the anſwer to that queſtion, What is Faith? *Anſ.* 'It is my *ſure be-* 'lief that God baith may and will ſave *me* in the blood of Jeſus 'Chriſt, becauſe he is Almighty, and has promiſed ſae to do.'

And it muſt be obſerved, that the real agreement and harmony between the more *ancient* and *later* way of deſcribing faith, is declared, by the Acts of Aſſembly 1647 and 1648, receiving and approving

approving the *Weſtminſter* Confeſſion and Catechiſms, in which it is expreſsly aſſerted, *That the ſaid Confeſſion and Catechiſms are in nothing contrary to the received doctrine of this Church:* Which they would not have ſaid, if they had not thought, that the defining of faith, by a receiving and reſting upon Chriſt alone for ſalvation, as he is offered to us in the goſpel, did imply that fiducial act or *appropriating* perſuaſion, whereby they ordinarily deſcribed faith before that time. However, our *Confeſſion* and *Catechiſms* are clear enough upon this head, Conf. chap. xiv. ſect. 3. 'Faith is 'different in degrees, weak or ſtrong,——growing up in many to 'the attainment of a *full aſſurance*, through Chriſt:' *(N. B.* Faith is here aſſerted to differ in many, not as to *aſſurance*, but as to the *fulneſs* of aſſurance) and here they cite *Heb.* vi. 11. and x. 22. which Scriptures ſpeak of the aſſurance of *faith*, and not of *ſenſe*. *Larger Cat.* queſt. 72. 'Juſtifying faith is a ſaving grace, wrought 'in the heart of a ſinner, by the Spirit and word of God, where-'by he—not only aſſenteth to the truth of the promiſe of the 'goſpel, but *receiveth* and *reſteth* upon Chriſt and his righteouſ-'neſs, therein held forth, for pardon of ſin, and for the accepting 'and accounting of HIS Perſon righteous in the ſight of God for 'ſalvation.' Which they found on *Philip.* iii. 9. and *Acts* xv. 11. queſt. 73. 'Faith juſtifies a ſinner——only as it is an inſtrument, 'by which he *receiveth* and *applieth* Chriſt and his righteouſneſs.' Queſt. 170.——'By faith they receive and apply unto *themſelves* 'Chriſt crucified, and all the benefits of his death.' Queſt. 189. 'The preface of the Lord's prayer (contained in theſe words, *Our 'Father which art in Heaven)* teacheth us, when we pray, to draw 'near to God with confidence of his fatherly goodneſs, and OUR in-'tereſt therein.' And *Shorter Cat.* queſt. 86. 'Faith in Jeſus Chriſt 'is a ſaving grace, whereby we receive, and reſt upon him alone for 'ſalvation, as he is offered TO US in the goſpel.' Where it is evident, that though the offer TO US be mentioned *laſt*, yet it is to be believed *firſt*.

Wherefore, the Preſbytery *did*, and *hereby do acknowledge*, *declare* and *aſſert*, That, in juſtifying faith, there is a real perſuaſion in the heart of a ſinner, that *Chriſt is his;* that *he ſhall have life and ſalvation by him;* and that *whatſoever Chriſt did for the redemption of mankind, he did it for him;* upon the foundation and ground of the gift or promiſe of Chriſt in the goſpel that is made to ſinners of *Adam's* family, *as ſuch;* and ſo, there is in it a reſting upon him alone for the whole of this ſalvation.

And the Preſbytery do hereby *reject* and *condemn*, for the above reaſons, the following doctrines taught in the foreſaid Acts of Aſſembly; (1.) That ſaving and juſtifying faith *is not* a perſuaſion in the heart, that Chriſt is ours; that we ſhall have life and ſalvation by him; and that whatever Chriſt did for the redemption of mankind, he did it for us: (2.) That *all* the perſuaſion in juſtifying faith, is only *a belief and perſuaſion of the mercy of God in Chriſt, and of Chriſt's ability and willingneſs to ſave all that come unto*

unto him; this being such a faith as *Papists* and *Arminians* can subscribe unto, in a consistency with their other errors and heresies: (3.) That one must *first* come to Christ and be a true believer, *before* he appropriate Christ and the whole of his salvation to himself, upon Scripture ground and warrant; whereby the true nature of saving faith is subverted: All which tenets and opinions are contrary to the *Word of God*, and the above passages of our *Confession* and *Catechisms*.

ARTICLE III. [Of the Injury done to the Doctrine of Grace, under the head of *Holiness not necessary to Salvation*.]

Under the odious title of *Holiness not necessary to Salvation*,—The Assembly 1720 cites the *Marrow* from page 150 to page 153, to prove the Author's erroneous opinion (as they allege) *viz.* That *holiness is not necessary to salvation*. But the Author is in these pages shewing, that the believer is altogether delivered from the law as a *Covenant of Works;* which appears from the Author's own words, in answer to the question of *Neophytus*, *How far forth* am I *delivered from the law, as it is the* Covenant of Works? *Evangelista* answers, 'As it is the Covenant of Works, you are *wholly* and *altogether* delivered and set free from it; you are dead to *it*, and it is dead to *you*.—You are now under another covenant, to wit, the *Covenant of Grace*, and you cannot be under *two* covenants at once, neither wholly nor partly; and therefore as, before you believed, you were wholly under the *Covenant of Works*, as *Adam* left both you and all his posterity, after his fall; so now, since you have believed, you are wholly under the *Covenant of Grace*.—You are now set free, both from the commanding and condemning power of the *Covenant of Works*.——And therefore, though hereafter you do through frailty transgress any of all the *ten Commandments*, yet do you not thereby transgress the *Covenant of Works;* there is no such covenant now betwixt *God* and *you*.' Which doctrine of the believer's freedom from the Law as a Covenant of Works, is so far from *denying* that holiness is necessary to salvation, that it *establishes* the necessity thereof in its own place, as shall be made evident in considering the passages which are quoted by the Assembly 1720, upon this head, in order to fix upon the Author that erroneous opinion, That *holiness is not necessary to Salvation*, viz. p. 153. 'If the law say, good works must be done, and the commandment must be kept, if thou wilt obtain salvation; then answer you and say, *I am already saved before thou cameſt; therefore I have no need of thy presence,——Christ is my Righteousness, my Treasure and my work. I confess, O law, that I am neither godly nor righteous, but yet this I am sure of, that he is godly and righteous for me*, page 185. Good works may rather be called a believer's *walking* in the way of eternal happiness, than the *way* itself.' The judgment of the Assembly is as follows, 'This Doctrine tends to slacken people's diligence in the study of holiness,

'contrary

' contrary to *Heb.* xii. 14. 2 *Theſſ.* ii. 13. *Epheſ.* ii. 10. *Iſa.* xxxv. ' 8. *James* ii. 10. *Confeſſ.* chap. xiii. § 1. *Larger Cat.* Queſt. 32. ' *Confeſſ.* chap. xv. § 2.'

The General Aſſembly 1722 allege, that the above paſſage, p. 153. ' Will plainly bear (the Author's) rejecting of the law, as it ' requires good works to be done (by a juſtified perſon) and the ' commandments to be kept, in order to obtain ſalvation; which ' (ſay they) is further ſtrengthened by the following words (the ' omitting whereof by the Aſſembly is complained of in the *repre-* ' *ſentation)* viz. *For in Chriſt I have all things at once, neither need* ' *I any thing more that is neceſſary unto ſalvation.* Then, perſonal ' holineſs and good works, and perſeverance in holy obedience to ' the law of God, are not (in the Author's opinion) neceſſary unto ' ſalvation; and a man may have all things neceſſary to ſalvation, ' though he be not yet a godly man: And therefore the Aſſem- ' bly have given no juſt ground of quarrel; ſeeing, though good ' works be excluded from being the ground of juſtification, yet they ' are neceſſary in the juſtified, in order to their obtaining the en- ' joyment of eternal ſalvation.' And to the ſame purpoſe, they ſpeak in vindication of the 8th act of Aſſembly 1720, enjoining miniſters to preach the doctrine *of free juſtification through our bleſſed Surety, the Lord Jeſus Chriſt, received by faith alone; and of the neceſſity of an holy life, in order to the obtaining of everlaſting happineſs.* In which recommendation, as the *imputation of Chriſt's righteouſneſs unto us* is omitted; ſo, as the ſaid Act ſtands in connection with the 5th, condemning the believer's plea of Chriſt's *active obedience*, in anſwer to the Law's demand of *good works* for obtaining ſalvation, it ſeems evidently to favour the erroneous doctrine, of ſomething *wrought in*, or *done* by the ſinner, as his righteouſneſs, in keeping the *new* and goſpel law. Accordingly the Aſſembly 1722, upon this head ſay, ' If they quarrel the ' phraſe, *of obtaining everlaſting happineſs*, they may alſo quarrel the ' Apoſtle's expreſſion, 1 *Cor.* ix. 24, 25. and *Phil.* iii. 11, 12. For it ' relates to the obtaining of *enjoyment* and *poſſeſſion*, and not of *right* ' and *title* to everlaſting happineſs, which all juſtified perſons have ' already attained.' And in the ſame act they aſſert, that it is of dangerous tendency to teach, ' That the law acknowledgeth no ' works for obtaining ſalvation, but *ſuch* as found a title to it be- ' fore the Lord: Whereas (ſay they) the law requires good works ' in order to the *obtaining ſalvation*, though they do not found a ' title to it.'

The plain ſcope and tendency of all this, is to countenance and pave the way for the *Arminian* and *Baxterian* doctrine,—of the *goſpel* its being a new, proper, preceptive *law* with ſanction, binding to *faith*, *repentance*, and other duties, which are conſequential to the entrance of ſin, and the revelation of the grace of God in the goſpel; our perſonal obedience to which is neceſſary for our *obtaining* everlaſting happineſs: And though the Aſſembly owns that the righteouſneſs of Chriſt founds our *title;* yet, according to them,

we

we ourſelves are to work for the *poſſeſſion;* as will further appear from the expreſs words of the act of Aſſembly 1722. 'The Aſſembly conſidering, that there have at this time been publiſhed ſeveral poſitions and expreſſions, of a pernicious and dangerous tendency; ſuch as, [That in the *goſpel*, properly ſo taken, there are no *precepts*, the commands of faith and repentance not excepted; that holy obedience is not properly a *federal* or *conditional mean*, nor has any kind of *cauſality*, in order to the obtaining of glory.'] Where it is obvious,

1*ſt*, That the Aſſembly holds it as a truth, that, in the *goſpel*, properly ſo taken, there are *precepts*, and that the commands of faith and repentance are among that number. —— If the goſpel be taken *largely*, for a ſyſtem of all the Doctrines, Promiſes, Precepts, Threatnings, and Hiſtories, which any way concern man's recovery and ſalvation; then, no doubt, *all* the precepts which belong to, or are deducible from the law of the ten Commandments, are contained in it; many of which precepts, having a manifeſt connection with the entrance of ſin, could not be promulgated before the goſpel was revealed, ſuch as, *Faith, Repentance, witneſſing for Truth, and againſt the defections of the times*, and the like: But then, *all* theſe precepts are reducible to the Law of the *ten Commandments*, though they had no due and proper objects, nor occaſion of being exerciſed in an innocent ſtate. And therefore, if the goſpel is taken *ſtrictly* and properly, as it is contr diſtinct from the Law, it is a *promiſe*, containing glad tidings of a Saviour, with Grace, Mercy, and Salvation in him, to loſt ſinners of *Adam*'s family; according to *Gen.* iii. 15. "I will put enmity between thee "and the woman, and between thy ſeed and her ſeed; it ſhall "bruiſe thy head, and thou ſhalt bruiſe his heel. *Iſa.* lxi. 1, 2, 3. "The ſpirit of the Lord God is upon me, becauſe the Lord hath "anointed me to preach good tidings unto the meek; he hath ſent "me to bind up the broken-hearted, to proclaim liberty to the "captives, and the opening of the priſon to them that are bound; "To proclaim the acceptable year of the Lord, and the day of "vengeance of our God; to comfort all that mourn; to appoint "unto them that mourn in *Zion*, to give unto them beauty "for aſhes, the oil of joy for mourning, the garment of praiſe for "the ſpirit of heavineſs; that they might be called trees of righteouſneſs, the planting of the Lord, that he might be glorified. "*Luke* ii. 10, 11. Behold, I bring you good tidings of great joy, "which ſhall be to all people; for unto you is born this day, in "the city of *David*, a Saviour, which is Chriſt the Lord. *Rom.* x. "15.——How beautiful are the feet of them that preach the goſpel of peace, and bring glad tidings of good things. *Gal.* iii. 8. "The Scripture foreſeeing that God would juſtify the Heathen "through faith, preached before the goſpel unto *Abraham*, ſaying, "In thee ſhall all nations be bleſſed." And thus, when the goſpel is taken in its *proper* ſenſe, there are *no* precepts in the goſpel, and conſequently *all* precepts (theſe of Faith and Repentance not excepted)

cepted) belong to the *Law;* which, according to the nature of it, being a perfect and complete rule of all internal as well as external obedience, must fasten the *new duty* upon us, the same moment that the gospel reveals the *new object*. For it is evident, that, by the law of creation, or of the ten Commandments, given to *Adam* in paradise in the form of a Covenant of Works, *Adam* was bound to believe whatever God *should reveal*, and obey whatever he *should command;* so that there never was nor can be an instance of duty, owing by the creature to the Creator, that is not commanded in the moral Law, either *expressly* or by necessary *consequence*. And therefore, since the Lord was pleased to reveal his grace and good-will in the gospel, *Faith* and *Repentance* are required in the Law, as well as other good works, according to the doctrine held forth from the Scriptures in *Larger Catechism*, quest. 104. where, among the duties required in the *first* Commandment, we find, 'Believing him, trust-'ing, hoping, delighting and rejoicing in him,——being careful in 'all things to please him, and sorrowful when in any thing he is 'offended, and walking humbly with him.' And quest. 105. among the sins forbidden there are, 'Misbelief, distrust, incorrigible-'ness and hardness of heart,' or impenitency, according to the Scripture there quoted, Rom. ii. 5. *But, after thy hardness and impenitent heart, treasurest up to thyself wrath.*

Besides, if the *Law* does not bind sinners to believe and repent, then Faith and Repentance, considered as works, would enter into the ground of our *Justification* before God: For the Scripture considers all works properly done by us, as works of the *Law*, and, under *that* character, excludes them from the ground of our justification in the sight of God; wherefore if Faith and Repentance are not works of the *Law*, they are not excluded from, but must belong to the ground of our *pardon* and *acceptance*. And this doctrine is the foundation of the *Neonomian* error, which establishes the necessity of another righteousness, agreeable to a *new gospel Law*, in our own persons, besides the righteousness of Christ, as the immediate ground of our *acceptance* and *confidence* before God: And it evidently lands in the *Pelagian* universal grace; for if there be a new Law, which was never given to *Adam* in innocency, *Adam* never lost that grace whereby that new Law is to be obeyed; and if so, he who gave that Law, according to them, behoved in justice to give new *universal grace* wherewith to obey it.

2*dly*, In consequence of the above doctrine, of precepts in the gospel properly so taken, the said act of Assembly maintains, that holy obedience is properly a *federal or conditional mean*, and *has some kind of causality*, in order to the obtaining of glory. It cannot but be matter of the deepest humiliation to all the true lovers of Zion, that ever such doctrine should be inculcate by the authority of the General Assembly of the Church of *Scotland*, whereby so wide a door is opened to *Arminian* and *Socinian* errors, which, like a flood, have overflown this Church and land.

This Presbytery do cordially acknowledge and maintain the *necessity*

ceſſity of holineſs and good works, in their proper place: That they are *neceſſary*, as an acknowledgment of God's Sovereignty, and in obedience to his command, and as being the end of our election, redemption, and effectual calling; *neceſſary*, as a part of that ſalvation, which is begun here, and perfected hereafter; *neceſſary*, as being expreſſions of our gratitude, and as being a ſpecial deſign of Word and Ordinances; that they are *neceſſary*, for making our calling and election ſure: And, as is contained in our Confeſſion of Faith, chap. xvi. § 2.—'Good works done in obedience to God's 'commandments, are the fruits and evidences of a true and lively 'faith; and by them believers manifeſt their thankfulneſs, ſtrengthen their aſſurance, edify their brethren, adorn the profeſſion of the 'goſpel, ſtop the mouths of the adverſaries, and glorify God.' But, as the Author of the *Marrow* nowhere denies, but elſewhere plainly aſſerts, the *neceſſity* of holineſs in the above or like reſpects (the fore-mentioned paſſages, condemned by the Aſſembly, having a manifeſt relation to the believer's plea againſt the Law's demands of perfect perſonal obedience;) ſo, from the whole tenor of the Aſſembly's act, it is obvious, that they want to bring in our own holineſs or good works, as having a *cauſal influence* upon our eternal ſalvation, and as a *federal* and *conditional* mean thereof; which tends to overthrow the whole Scripture-doctrine of *complete* righteouſneſs and ſalvation, *only* in and through Jeſus Chriſt our Lord.

Nor will it vindicate the Aſſembly, that they ſpeak of *obtaining the enjoyment and poſſeſſion* of everlaſting happineſs by a holy life, but not a *right and title* to it, which they allow that all juſtified perſons have already attained. For the further clearing of which matter it would be conſidered, that,

1. The condemned paſſages of the *Marrow* on this head, ſpeak not of ſalvation *completed*, or everlaſting happineſs in heaven, but of ſalvation *commenced*, or begun on earth: For, in oppoſition to the Law, as a Covenant of Works, demanding works to obtain ſalvation, the Author brings in the believer anſwering, *I am ſaved already by the works and obedience of another*; meaning *ſalvation begun*, according to *Eph.* ii. 8, 9. *By grace are ye ſaved, not of works.* 2 Tim. i. 9. *He hath ſaved us,—not according to our works.* Tit. iii. 5. *Not by works of righteouſneſs which we have done, but according to his mercy he ſaved us:* And hence the Spirit of God (2 *Tim.* ii. 10. 1 *Pet.* i. 9.) declares that believers, even in *this life*, receive the end of their faith, the ſalvation of their ſouls, *and obtain the ſalvation which is in Chriſt Jeſus.* All theſe, and many other places of Scripture, ſpeak as the Author does, of ſalvation obtained *already* in this life: For, (as is declared, 1 *John* iii. 36.) *He that believeth on the Son hath everlaſting life*, viz. in the beginnings and firſt fruits of it upon earth, as well as the title to it. Now ſurely we hold our right to, and *poſſeſſion* of this begun ſalvation, not by *our works* or holy life, but by *grace*, as it reigns through the righteouſneſs of Jeſus Chriſt unto eternal life: Yet this part of the *Marrow*, ſpeaking in ſuch a ſtrain, is condemned by the foreſaid act of Aſſembly:

while

While the Assembly's restricting the term *salvation*, unto the *complete* enjoyment of salvation, is plainly for the sake of that dangerous principle, That though our faith and good works are not meritorious, or the cause of our *justification*, yet they are the cause of our *eternal salvation*, and a federal and conditional mean thereof. Thus,

2. Whereas the foresaid act of Assembly declares, That the obtaining of everlasting happiness is to be meant of the obtaining the *enjoyment* and *possession* thereof, and not of a *right* and *title* thereto; it will follow, in a consistence with this Act, that it is sound doctrine to teach, That we obtain the *right* to heaven and eternal life by Christ's doing and obedience, but we obtain the *possession* of it by our own doing or personal holiness: But the Scripture asserts, 1 *Thess.* v. 9. that we *obtain salvation by our Lord Jesus Christ.* Eph. i. 11. *In whom also we have obtained an inheritance.* Heb. ix. 12. He hath *obtained eternal redemption for us.* And whereas that Scripture, 1 *Cor.* ix. 24. quoted by the Assembly, seems to make the incorruptible crown to be *obtained* by our running; it is to be remarked, that the meaning can never be of the believer's obtaining, not by *faith*, but by *works*; for that word in the original signifies to *receive* or apprehend, and so it is rendered in the words immediately preceding, *viz. One receiveth the prize*, and thus, *So run that ye may obtain*, is, so run that ye may *receive* the crown; which indeed agrees with the Scripture-notion of heaven, as it is a gift freely bestowed upon the ground of Christ's righteousness, *Rom.* vi. ult. *The gift of God is eternal life, through Jesus Christ our Lord.* Luke xii. 32. *It is your Father's good pleasure to give you the kingdom.* And, as eternal life is freely given of God, so it is dearly purchased by Christ; and not only the *right* and *title* to it, but also the *possession* of it is purchased, and therefore called the *purchased possession*, Eph. i. 14. of which we have the *earnest* in this life, that is not only a pledge, but part in hand.

Now, since both part and whole, the begun and complete possession are purchased and obtained by the blood of Christ: Who that understands the gospel will venture to say of any of them, that they are obtained by *our works* or holy life, as properly a *federal* and *conditional* mean? Though without holiness none shall see God, nor can any be partakers of the inheritance of the saints in light, who are not made meet for it by sanctification and holiness of heart, and (in adult persons) of life also, this being a great part of that salvation whereof they are here possessed, being also necessarily connected with, and preparative unto the full possession of eternal life hereafter:) Yet, to speak in the terms of the foresaid act, teaching that we are to *obtain* the possession of eternal life in heaven by our works and holy life, and, at the same time, condemning the expression of being saved *already* by the works and obedience of Christ, is far from having the appearance of orthodoxy. And at best, what strange divinity would it be in heaven, to say, Though we cannot boast that we have obtained a *right* to heaven,

heaven, yet we have obtained the *poſſeſſion* of it by our holy life; our title to this ſalvation we now enjoy, was obtained by *Chriſt's obedience*, but our poſſeſſion of it was obtained by *our own obedience!* This language would ſound ill in heaven, and conſequently it ſhould ſound ill on earth; for it is not the joyful ſound of the goſpel, but the unpleaſant ſound of life, as it were by the works of the law: Whereas we find in Scripture, that the language of the redeemed is, and will be through eternity, *Salvation to our God, which ſitteth upon the throne, and unto the Lamb*, Rev. vii. 10. and chap. v. 9.——*Thou waſt ſlain, and haſt redeemed us unto God by thy blood*, &c.

As to the above paſſages of the *Marrow* condemned by the Aſſembly, *viz.* 'I am already ſaved *before thou cameſt*, therefore I have no 'need of thy preſence; for in Chriſt I have all things at once, 'neither need I any thing more that is neceſſary to ſalvation; 'Chriſt is my righteouſneſs, my treaſure, and my work. I con-'feſs, O Law, that I am neither godly nor righteous, but yet this 'I am ſure of, that he is godly and righteous *for me*.' Theſe being the words of the great reformer *Martin Luther*, wherein he expreſſes the perfection and extent of Chriſt's active obedience in our room, anſwering both the *godlineſs* and the *righteouſneſs* required in the law, and anſwering the law charge againſt the believer, as being neither *godly* nor *righteous* in himſelf, and in the eye of the law; were never before quarrelled or condemned by any *Proteſtant* Church. Indeed, as the believer has no plea, in anſwer to the law's demand of ſatisfaction to juſtice for ſin, but the ſufferings of Jeſus Chriſt our Surety; ſo he has no plea, in anſwer to the law's demand of *perfect obedience*, for entitling him to eternal life and ſalvation, but *that* which here ſtands condemned by the Aſſembly. For the law demands of every perſon a *nature* perfectly innocent and holy, while demanding a *life* perfectly righteous; and, ſince we have neither the *one* nor the *other* in ourſelves, we muſt have them *both* in Chriſt, elſe we muſt remain under the condemnation of the law: Wherefore, as there is a *perſonal* holineſs of nature, and righteouſneſs of life, begun in every true believer, which ſhall be carried on and perfected in the work of ſanctification; ſo there is in Chriſt a perfect, complete holineſs of *nature* and righteouſneſs of *life*, which is *imputed* to the ſinner, in the moment of believing, for his juſtification in the ſight of God; and conſequently [CHRIST IS GODLY AND RIGHTEOUS FOR ME] is the only anſwer that the believer can give to the law's demand of good works to be done, and keeping the commandments for obtaining ſalvation; according to *Rom.* iv. 5. *To him that worketh not, but believeth on him that juſtifieth the ungodly, his faith is counted for righteouſneſs.* 1 Cor. i. 30. *But of him are ye in Chriſt Jeſus, who of God is made unto us wiſdom, and righteouſneſs, and ſanctification, and redemption.* And *Confeſſ.* chap. xi. § 1. 'Theſe whom God effectually calleth, he alſo freely juſtifieth:— 'Not for any thing wrought in them, or done by them;—but by 'imputing

'imputing the obedience and satisfaction of Christ unto them.' So that, if we have recourse in the least to our personal holiness, as the ground, in whole or in part, of our *enjoyment* of grace here, or glory hereafter, we dishonour both the law and Lawgiver, and *rival* it with the Son of God, by seeking to divide the glory of our salvation with him. And now, whereas the act of Assembly above considered teaches the necessity of personal holiness and obedience, *as a federal and conditional mean, and as having some kind of causality in order to the obtaining of glory*, it effectually *cuts off* the believer's plea, of the perfect righteousness of Christ and holiness of his nature, imputed to the believer, in answer to the law's demand of a holy nature and perfect righteousness of life, for justification and title to eternal life. And as this is contrary to our own *Confession of Faith*, so likewise to the doctrine of other reformed Churches, particularly, *Palatine* Catechism, 'Quest. 'How art thou righteous before God? *Ans.*——The perfect *satis-* 'faction, *righteousness* and *holiness* of Christ, is imputed and given 'unto me, as if I had neither committed any sin, neither were 'any blot or corruption cleaving unto me:—Not only the per- 'fect *righteousness*, but even the *holiness* of Christ also is imputed 'and given unto me:—The satisfaction, righteousness and holi- 'ness of Christ alone, is *my righteousness* in the sight of God.'

Wherefore, the Presbytery *do hereby declare and assert* (1.) That the *gospel*, properly and strictly taken, as contradistinct from the law, is a *promise* containing glad tidings of a Saviour, with grace, mercy and salvation in him, to lost sinners of *Adam*'s family; and consequently, *all precepts* (these of faith and repentance not excepted) do in a strict and proper sense belong to the *law*. (2.) That, as the *suffering* of Jesus Christ our Surety, is the believer's only plea, in answer to the law's demand of *satisfaction* to justice; so the complete and perfect conformity of the Surety to the law, in *nature* and *life*, is the believer's only plea, in answer to the law's demand of *perfect obedience*.

And the Presbytery *did*, and *hereby do*, upon the above grounds, *condemn* the following *tenets* and *opinions*, (1.) That the *gospel* strictly taken, is a new, proper and preceptive *law* with sanction, binding to faith, repentance, and the other duties which are consequential to the revelation of the grace of God. (2.) That though the righteousness of *Christ* only founds our *title* to eternal glory; yet it is our *personal* holiness, or our own obedience to the new law, upon which we obtain the *possession* thereof. (3.) That our personal holiness or good works have a *causal influence* upon our eternal salvation, and are a *federal* and *conditional* mean thereof; in which sense, the Assembly's directing ministers to preach the necessity of an holy life, in order to the obtaining of everlasting happiness, is of very dangerous consequence to the doctrine of *free grace*. All which positions are contrary to the *Scriptures* and passages of our *Confession* of Faith and Larger *Catechism* above-cited.

ARTICLE

ARTICLE IV. [Of the Injury done to the Doctrine of Grace, under the head of] *Fear of Punishment, and Hope of Reward, not allowed to be motives of a Believer's Obedience.*

Under this head, the following passage is cited by the Assembly, for proof of this their charge against the Author of the *Marrow*, *viz.* page 181. 'Would you not have believers to eschew evil, and 'do good for fear of hell, or hope of heaven? *Ans. No indeed*, '——for so far forth as they do so, their obedience is but *slavish*.' And the Assembly add, That 'a great deal more to this purpose is 'to be seen, *pages* 175, 179, 180, 182, 183, 184. and appears con-'trary to *Psal.* xlv. 11. *Psal.* cxix. 4, 6. *Exod.* xx. 2. *James* i. 25. 'and ii. 8, 10, 11, 12. 1 *Tim.* iv. 8. *Col.* iii. 24. *Heb.* xi. 6, 26. '*Rev.* ii. 10. 2 *Cor.* v. 9, 10, 11. *Heb.* xii. 2, 28, 29. 2 *Pet.* iii. 14. '*Conf. chap.* xvi. § 2. and 6.' Moreover, the Assembly, *anno* 1722, say (in answer to the Representation given in the former year by twelve brethren) 'This part of the Assembly's act (*viz.* '1720) is unfairly represented, seeing they do not draw that infe-'rence (*viz.* fear of punishment and hope of reward, not allowed 'to be motives of a believer's obedience) from that passage a-'lone, but cite other passages, as page 175. and 179, where for 'fear of punishment and hope of reward, in express terms, and in 'general without exception, are removed from being motives unto 'the believer's obedience. To which (they say) may be added, 'page 73. where he says of believers under the Old Testament, '*That answerably as they believed, answerably they yielded obedience* '*to the Law, without fear of punishment, or hope of reward.* And 'page 216. cited in the following paragraph of the act, where he 'exhorts the believer, *to yield free obedience, without having respect* '*either to what the Law of works either promiseth or threateneth;* '*but also, without having respect to what the Law of Christ either* '*promiseth or threateneth.* And the Assembly further complain of 'the brethren, That, when they say, they heartily approve of the 'Author's position in this sense, viz. *That believers are not to do good* '*for hope of obtaining heaven by their own works and doings*, (which '(say the Assembly) is a calumnious insinuation against the ortho-'dox doctrine) they do not declare themselves, whether they allow 'that a believer may and ought to be moved unto obedience by 'the hope of heaven, in any other sense, than that of a hope of ob-'taining a right and title to it by his own works; or if no regard 'can be had to the promised reward of the heavenly inheritance 'by a believer in his obedience, without its being mercenary.' But here it may be observed, that the Assembly do not treat the brethren fairly, while they take no notice of what is said in the an-swer given in to the Commission of the former Assembly, unto the question put to them on this head; wherein they shew their agree-ment in principle with the Scriptures and Confession of Faith, and with

with renowned orthodox Divines, as to the motives of the believer's obedience: Whereas the Assembly do insinuate, in the challenge here given, as if there were ground to suspect the brethren of mantaining, That *no regard can be had to the promised reward of the heavenly inheritance, by a believer in his obedience, without its being mercenary;* while yet the brethren have in their answer to the 12th *Query*, among other things, declared, 'That taking heaven for a state of 'endless felicity, in the enjoyment of God in Christ, we are so far 'from thinking that this is to be excluded from being a motive of 'the believer's obedience, that we think it the *chief end* of man 'next to the glory of God —— and this indeed the believer is to 'have in *his eye* as the recompence of reward, and a noble *motive* 'of obedience.'

What the doctrine delivered by the Author of the *Marrow*, upon this head, amounts to, may be clearly seen from the pages quoted by the Assembly, and is plainly this; That *legal mercenary* hopes, ought not to influence the believer's obedience, on the one hand; nor *servile, slavish, legal* fears, on the other: Or that, on the one hand, the believer is not to seek to be influenced to obedience, by the fear of his falling under the *eternal loss* of the favour of God, and under his *eternal displeasure* in hell-fire, contrary to that unalterable state of favour into which the believer is brought; neither is he to fear that even *temporal punishment* shall be inflicted upon him, in a way of *vindictive wrath;* both which are unsuitable to that full assurance of faith of the Lord's unchangeable love, and of a saving inviolable relation to him, which the believer is always called to maintain and hold fast with stedfastness: And, on the other hand, That believers are not to be influenced to obedience by the hope of reward, or hope of Heaven as the reward *any way due* to their obedience; that is, either *purchased* or *procured*, or to be *obtained*, by any works of righteousness done by them, and so a reward of *debt*, as if their works were either meritorious in *themselves*, or meritorious by *paction*, which is inconsistent with the whole method of grace revealed in the gospel, and particularly to the lively faith believers are called to maintain, of their obtaining Heaven and Glory, even the full possession of eternal life, by *grace* or *free gift*, and not by works.

As to what the *law of Christ* promiseth or threatens, it is plain, the scope of the Author of the *Marrow* is, That, though the believer is called to expect to share of the *discipline* of his Father's family in the case of transgression, and to entertain a deep sense of the awfulness of his Father's *frowns* and *rods;* yet is he called more and more to grow in the genuine spirit and disposition of the children of God, so as to have the *love* of his Father more and more the motive of his obedience, rather than the *fear* of the rod: Even as a child, though called to fear his father's displeasure, yet is called to study more and more to be impressed with a sense of his father's love; so as he may be excited and influenced in his obedience by the love of his father, and not the fear of the whip.

That

That this is the declared meaning of the Author, is plain from these passages quoted, and other places in the book: Particularly, after it is said page 174. 'We do not therefore destroy or condemn 'the law, because we say it doth not justify:' Then page 175, *Neophytus* is brought in speaking, 'I do now in some small mea-'sure believe, that I am by Christ freely and fully *justified and ac-'quitted from all my sins*, and *therefore* have no need either to es-'chew evil or do good for fear of punishment or hope of reward.' Again, the like expression, which the Assembly points to page 179. stands thus in connection: page 178. at the close, 'Before a man 'do truly believe in Christ he may so reform his life, *&c.*—Yet 'being under the Covenant of Works, all the obedience that he 'yields to the law——is (page 179.) of—the *bond woman*,——— 'works of a *bond-servant*, that is moved and constrained to do all 'that he doth for fear of *punishment* and hope of *reward*.———He 'pretends the serving of *God*, whereas indeed he intends the ser-'ving of *himself*,——is an empty vine, and therefore must needs 'bring forth fruit to himself.——When a man, through the hear-'ing of faith, has received the Spirit of Christ, *Gal.* iii. 2. that 'Spirit, (page 180.) according to the measure of faith, writes the 'lively law of love in his heart, whereby he is enabled to work 'freely,—without the coaction or compulsion of the law;——— 'the love of Christ——carries him on,——*freely* and *chearfully*, '——to keep the law, without fear of hell or hope of heaven.'

These and the like passages, plainly shew, that the Author's scope is to guard against a *mercenary servile spirit* in our obedience, acting or bringing forth fruit to ourselves. And to stretch the Author's words *further*, as if they imported a direction or exhortation to disregard the awfulness of the Divine threatenings and judgments against sin, exciting to stand in awe of committing it; and the excellency of the recompence of reward, so as not to be thereby animated in the obedience of love; is contrary to the plain intent of the Author's reasoning. As, particularly, may be observed in his doctrine concerning the believer's reward, that it is in God himself, even in the enjoyment of him who is the reward and inheritance: And that this reward is not the reward of *service* done by the believer; and so not the reward of *servants*, but the inheritance of *sons*, secured to the believer, previous and without all respect had to his obedience as the price in whole or in part, or any federal condition of the possession of it: So that he ought to have this reward continually in his eye, to animate him in running forward to the full possession; not to obtain it, as the hire or reward of his running, but to hasten to it, because it is *freely made over* unto him. And thus, consequently, as the believer ought to have in his eye the depth of that *misery* he has by grace escaped; and to regard and deeply consider the *threatenings* of that eternal wrath and misery, as they discover what even his sins in themselves deserve; that he may be thereby excited to adore the love of his Redeemer, in delivering him from so great a death, and to thankful obedience

to him for the ſame, according to 2 *Cor.* v. 14, 15. So the believer is alſo bound to lay to heart the threatenings of *fatherly chaſtiſements*, as they are evidences of his heavenly Father's deteſtation of ſin, exciting him to abhor it the more; and likewiſe as evidences of his Father's love in *correcting him for his profit*, and declaring he will do ſo, that he may be a *partaker of his holineſs*.

Such views as theſe, the believer is called to take of what is promiſed and threatened. Nevertheleſs, it is quite another matter, and contrary to the genuine exerciſe of the Chriſtian as ſuch, to be influenced by the promiſe and threatening; as if his obedience were the *procuring cauſe, or proper federal ground or condition* of his freedom from the puniſhment, and enjoyment of the bleſſing: Seeing all *boaſting* is excluded by the goſpel; ſo that the believer's ſole and only plea is the *free, ſovereign* mercy of God in Chriſt. Thus, the ground of expectation before God, or of confidence in his ſight (which is what the Author of the *Marrow* has evidently in view) is ſurely not our obedience, either to the *Law of works* or the *Law of Chriſt*: And therefore, the motive to obedience ought not to be any *ſervile reſpect* (which is evidently what the Author points to) either to what the *Law of Works* or the *Law of Chriſt*, either promiſeth or threateneth.

But, as the Aſſembly condemn the expreſſions uſed in the *Marrow*, without any diſtinction; ſo by what they ſay in their act, they give too evident ground to think, it is in the above-declared view and ſenſe of the words that they condemn them as erroneous; and that it is the ſcope and deſign of their act, to aſſert a believer's duty of yielding obedience, from a principle and upon the motives of *legal, ſervile* fears and hopes.

That this is the mind of the Aſſembly, is evident; conſidering, That under this ſame head, p. 22, 23, 24. of their act 1722, they allow no other legal ſervile hope of heaven, but the hope of obtaining a right and title to it by our own works; inſinuating that no other regard to the reward in our obedience, can be reckoned *mercenary*: And they aſſert, that the hope of obtaining the *poſſeſſion* and *enjoyment* of heaven, by our obedience, is not mercenary.

This then, being the end the Aſſembly do aſſign unto the obedience of believers, *viz.* That it is in order to their *obtaining* eternal life; their after doctrine in this act 1722, page 26. ſhews, That hereby they underſtand, that the holy obedience of believers is properly a *federal* and *conditional mean and cauſe* of their enjoying that eternal life: And thus, they divide the glory of our enjoying ſalvation between Chriſt and the creature, as to the *ground* of the hope thereof; while they plainly ſay, that believers are to be influenced in obedience by theſe hopes of heaven, which are, at leaſt in part, to be *founded* upon their own obedience, as the proper federal condition thereof; whereby the whole goſpel is perverted, and another foundation laid, than that which God has laid in *Zion*: And this doctrine is particularly contrary to theſe Scriptures *Tit.* iii. 4, 5, 6, 7. "But after that the kindneſs and love of God our "Saviour toward men appeared, not by works of righteouſneſs

"which

" which we have done, but according to his mercy he saved us, by " the washing of regeneration, and renewing of the Holy Ghost; " which he shed on us abundantly, through Jesus Christ our Sa- " viour: That being justified by his grace, we should be made " heirs according to the hope of eternal life. *Rom.* iv. 4, 5, 16. " Now to him that worketh, is the reward not reckoned of grace, " but of debt: But to him that worketh not, but believeth on him " that justifieth the ungodly, his faith is counted for righteousness. " Therefore it is of faith, that it might be by grace; to the end " the promise might be sure to all the seed. And chap. vi. 23. " The wages of sin is death: But the gift of God is eternal life, " through Jesus Christ our Lord. Chap. v. 21. That as sin hath " reigned unto death, even so might grace reign through righteous- " ness unto eternal life, by Jesus Christ our Lord. Chap. xi. 6. " and if by grace, then is it no more of works; otherwise grace is " no more grace: But, if it be of works, then is it no more grace; " otherwise work is no more work. *Gal.* iii. 3, 11, 12, 13, 14. " Are ye so foolish? Having begun in the spirit, are ye now made " perfect by the flesh? But that no man is justified by the law in the " sight of God, it is evident: For, the just shall live by faith. And " the law is not of faith: But the man that doth them shall live in " them. Christ hath redeemed us from the curse of the law, being " made a curse for us: For it is written, cursed is every one that " hangeth on a tree: That the blessing of Abraham might come " on the Gentiles through Jesus Christ; that we might receive the " promise of the Spirit through faith. Chap. v. 4, 5. Christ is be- " come of no effect unto you, whosoever of you are justified by the " law; ye are fallen from grace. For we through the Spirit wait " for the hope of righteousness by faith. 2 *Tim.* i. 9. Who hath " saved us, and called us, with an holy calling: not according to " our works, but according to his own purpose and grace, which " was given us in Christ Jesus, before the world began. *Eph.* ii. " 9, 10. Not of works lest any man should boast: For we are his " workmanship, created in Christ Jesus unto good works, which " God hath before ordained that we should walk in them. *Luke* " xvii. 10. So likewise ye, when ye shall have done all these " things which are commanded you, say, We are unprofitable ser- " vants: We have done that which was our duty to do. *Luke* i. " 74, 75. That he would grant unto us, that we being delivered " out of the hands of our enemies, might serve him without fear, " in holiness and righteousness before him, all the days of our life:" And to our *Confession of Faith*, chap. xii. ' All those that are ' justified, God vouchsafeth,————to make partakers of the ' grace of adoption: *By which* they——inherit the promises, as ' heirs of everlasting salvation. Chap. xiv. § 2.——The principal ' acts of saving faith are, accepting, receiving, and resting upon ' Christ alone for——*eternal life, by virtue of the covenant of grace,*' comparing the Scripture-proof there adduced, *Acts* xv. 11. *But we believe, that through the grace of the Lord Jesus Christ we shall be*

SAVED,

SAVED, *even as they. Conf.* chap. xx. sect. 1. 'The liberty which 'Christ hath purchased for believers, consists in——their yielding 'obedience unto him, not out of *slavish fear*, but a *child-like love* 'and willing mind.'

From these and the like Scriptures and passages of the Confession it evidently appears, That true spiritual obedience flows from, and is influenced by faith's view of the love of Christ; casting out that *fear* of wrath and punishment which necessarily hath torment in it; "1 *John* iv. 18. There is no fear in love; but perfect love casteth "out fear: Because fear hath torment." Verse 19. We love him "because he first loved us. *Psal.* xxvi. 3. Thy loving kindness is "before mine eyes: And I have walked in thy truth:" And, that on the other hand, it is not influenced by any *servile legal hope* of reward, or any view of a *legal* or *federal* connection between the obedience and the enjoyment or possession of the inheritance, which is by promise alone. Neither is there the least countenance given to the opposite doctrines, by these Scriptures, where the everlasting inheritance is expressed under the notion or by the title of reward; seeing this reward (being infinite) can only be purchased by an infinite price, even that price given by *Emmanuel:* And this reward is declared to be given to us, not of *debt*, but of *grace*; not to him that worketh, but to him that worketh not, but believeth on him that justifieth the ungodly; and to be the gift of God through Jesus Christ our Lord. Thus, the believer, in his respect to this recompence of reward, is called to act, not for life as the reward of *his* service, but from the faith of his certain enjoyment of that life as the reward of the service of the *new Covenant-head;* and the more he thus views it, the more should and will he be animated to cheerful obedience.

Wherefore the Presbytery, for the necessary vindication of truth, manifestly injured by the said acts of Assembly, *did*, and *hereby do*, *assert*, *maintain* and *declare*,

1. That it is a precious gospel-truth, That believers, being heirs of the heavenly inheritance, and having it not by the law, but by free promise, through Jesus Christ; ought not to be influenced in their obedience, by the hopes of obtaining the possession and enjoyment of the inheritance, by any works, of righteousness or obedience *done by them.*

2. That, as they should be moved to obedience from the consideration of the excellency of the heavenly inheritance, even of *God in Christ* as their inheritance and exceeding great reward, and by many other motives; so, particularly, they are to be influenced by this motive, That they have got the begun possession of this inheritance, and have the full possession thereof secured, by *rich grace* and *free promise*, through Jesus Christ; being made *heirs of God, and joint-heirs with Christ.*

3. That, though the believer ought to entertain an holy awe and dread of the majesty of God, and of the awfulness of his threatenings and judgments, both temporal and eternal, against sin

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and ſinners; and to conſider from them what even *his* ſins in themſelves deſerve: Yet, he is not called to be moved or excited to obedience to the precepts of the law (either as it is a Covenant of Works, or as it is a Rule of Life) by the *fear* of his falling into *hell*, for omitting duty or committing ſin: But is ever called fully to believe his infallible ſecurity from going down into that pit, through the ranſom which God has found out; ſo as through the firm and lively faith of this his ſafety in a ſtate of favour with God, to have his heart more and more filled with that *love* which caſteth out tormenting fear, and will be natively exerciſed in chearful goſpel-obedience to all the Lord's commandments.

4. That, though believers ſhould remember and ſeriouſly conſider, that there is *diſcipline* in their Father's family; and believe that *they* may expect it, when they tranſgreſs his law, and keep not his commandments: Yet, as this diſcipline is inſtituted on account of *remaining corruption* in them; ſo, the conſideration thereof ought to excite them more and more to improve the blood of Jeſus Chriſt by faith, for *draining* and *mortifying* this corruption; and particularly, for ſubduing and removing the *legal bias* and diſpoſition, which is the ſtrength of ſin in them; that thus, they may be more and more made to ſerve in *newneſs of ſpirit*, and not in the *oldneſs of the letter*.

And the Preſbytery *do*, in like manner, *condemn* the following poſitions, as *dangerous*, *unſound* and *erroneous*:

1. That there is a *legal connection* inſtituted, between the obedience of believers, and their enjoying rewards, with eſcaping puniſhments, temporal or eternal; or, that the Lord deals with them in this matter upon *Law terms*; and that their hopes of enjoying the one, and eſcaping the other, are to riſe and fall according to the meaſure of *their* obedience.

2. That a perſon's being moved to obedience by the hope of heaven, cannot be ſaid to be *mercenary*, in any other ſenſe than that of a hope of obtaining a *right* and *title* to it, by his own works: And, that a believer ought to be moved to obedience, or, to eſchew evil and do good, by the hopes of his enjoying heaven, or any good temporal or eternal, by his own obedience, as the *federal*, *conditional* mean, and *cauſe* thereof.——All which poſitions are contrary to the above-cited, and many other Scriptures and paſſages in our ſtandards.

ARTICLE V. [Of the injury done to the Doctrine of Grace,] under this Head, *That the Believer is not under the Law as a Rule of Life.*

The Aſſembly 1720, attempting to prove againſt the Author of the *Marrow*, his maintaining the foreſaid error, *viz. That the believer is not under the Law as a Rule of Life*, relate ſome paſſages out of his book, and then cite a number of pages. The paſſages related are three; the laſt whereof, together with the pages only cited, not being again repeated in the Act 1722, we ſhall conſider them

them in the *first* place. The third passage then in *act* 1720, is taken from p. 216. of the book, *viz.* 'You will yield obedience to 'the law of Christ, not only without having respect to what the 'law *of works* either promiseth or threateneth; but also without 'having respect to what the *law of Christ* either promiseth or 'threateneth: And this is to serve the Lord *without fear of any pe-* 'nalty which either the law of works or the law of Christ threatens. 'Luke i. 74.' This being the passage that affords the Assembly the most plausible pretence for charging the Author with maintaining, *That the believer is not under the law as a rule of life*, it is easy to see how straitened they were to prove their point, and how impracticable it was for them to do so, without doing injury to truth. For this passage relates not properly to *obedience*, but to the *motives* of the believer's obedience; and so it belongs to, and is noticed upon another head. But, as here it is adduced to prove, that the Author *denies* the believer to be under the law as a *rule of life*, it seems to be very far from answering that end. For, in the passage itself, the Author is owning, that the believer should yield obedience to the law: And though it could be proven, that he is unduly cutting off all regard to the *promise* or *threatening*; yet, while he is not rejecting the *command*, but maintaining the regard the believer ought to have thereunto, and owning the obligation he is under to yield obedience; the said passage will never prove his maintaining that the believer *is not* under the law as a *rule of life*, but the quite contrary; since here his scope is not to speak of the *law*, but the *sanction*, and to shew what a pure regard the believer ought to have to the *command*, though *promises* and *threatenings* both were cut off, and consequently to the law itself, as a *rule of life*. But the wrong done to the *Author*, by attempting (though in vain) to prove the foresaid error against him, were the less to be noticed, if, at the same time, the most precious *gospel-truths* were not wronged and wounded, as appeareth in what follows.

The Assembly 1720, on the same head, cite pages 5, 153, 180, 156, 157, 163, 199, 209, 210, of the *Marrow*, as also proving against the Author, his denying the law to be a *rule of life* to the believer; and both there, and in the close of the Act, they *condemn* these passages, as contrary to the holy Scriptures, and our Confession of Faith. But, as it would be tedious, and is needless, to repeat here the passages contained in these pages; so, any that please to consult them, may not only see how egregiously the *Author* is wronged by that Act, but also may be filled with astonishment to behold, how far the General Assembly of the Church of *Scotland* has been left of God, to condemn so many *precious truths*, manifestly founded on the Word of God, and most agreeable to our Confession of Faith and Catechisms.

But farther, the Assembly 1720, pretending to prove against the Author of the *Marrow*, his maintaining the foresaid error, viz. *That the believer is not under the law as a rule of life*; are so far from

from doing it, that, for proof, they cite and condemn these words, page 250. *As the law is the Covenant of Works, you are wholly and altogether set free from it;* and page 151. *You are now set free both from the commanding and condemning power of the Covenant of Works.* These words, says the Assembly 1722, 'are condescended upon as a part of the proof against the Author, of his 'maintaining this erroneous tenet, *That the believer is not under 'the law as a rule of life;*' and then they declare, 'that it was 'not the meaning nor intention of the said *Act*, in the least to insinuate, that *Believers in Christ are under the law as a Covenant of 'Works, or that they are obliged to seek justification by their own 'obedience.*——And, the Assembly appoints, *that these two* (fore-'said) *passages shall not be understood as a proof of the foresaid er-'ror, in any other sense*, than as, the Assembly did apprehend, that 'the Author understood by the *Covenant of Works, the Moral Law 'strictly and properly taken*, as it appears he does (say they) in 'other places of the book; as particularly, page 7. he says, *That 'indeed the law of works signifies the Moral Law; and the Moral Law 'strictly and properly taken, signifies the Covenant of Works.*' Now, the injury which by all this is done to truth, appears in the following particulars:

(1.) They find fault with the *Marrow* for asserting, that the *Moral Law* is strictly and properly the *Covenant of Works*, and that *as such*, the believer is wholly and altogether set free from it; as if his speaking in this manner did afford any proof of his maintaining that the believer is not under the law as a *rule of life:* Whereas, in our *Larger* Catechism, quest. 93. What is the *Moral Law?* The answer given is a strict and proper definition of the *Covenant of Works*, from which the said Catechism, in answer to quest. 97. asserts, that believers are delivered, *so as thereby they are neither justified nor condemned;* which is the same, in other words, with their being neither under the command of it to be justified, nor under the threatening of it to be condemned thereby. Hence, the Assembly by that *act*, instead of fixing the foresaid *error* upon the Author of the *Marrow*, have but further condemned the *truth* as expressed both in that book and in our *Catechism;* pretending that the gospel-doctrine, delivered in that strain, tends some way or other to looseness, or to loose the believer from his obligation to the law as a *rule of life.*

(2.) As they charge an erroneous sense upon the *Marrow*, without being able to prove it; so, their own wrong sense and erroneous opinion upon this matter, is too evident in that *act;* as therein they make these two propositions to be *one* and the *same*, viz. *That believers in Christ are not under the Law as a Covenant of Works*, and, *That they are not obliged to seek justification by their own obedience.* These two propositions they make alternatives, and of the same import: But, if they be the same, then the believer is no otherwise freed from the Covenant of Works after he is a *believer*, than he was before when in *unbelief;* for *then*, he was as little obliged to seek

ſeek juſtification by his own obedience, as he is *now;* and conſequently, he was as much delivered from the Law as a Covenant of Works, *before* he believed as *ſince.* Yea, according to this erroneous poſition, the *believer* is no more delivered from the Law, as a Covenant of Works, than the *unbeliever*, who is as little obliged to ſeek juſtification by his own obedience as the believer is. Here then is a groſs perverting of the truth, relating to the command of the Law as a *Covenant of Works;* of which our leſſer Catechiſm ſpeaks in this manner, *When God created man, he entered into a Covenant of Life with him, upon condition of perfect obedience*: For, inſtead of this, the form of that Covenant is altered by the ſaid act of Aſſembly, from man's being obliged to *perfect obedience*, which was the condition of that Covenant, and of life by it, to his being obliged to *ſeek life and juſtification* by his obedience; which is not at all the proper form of the Covenant of Works, but a conſequence from it, and ſuch, as the Covenant of Works might have been fulfilled without regarding it. For, by *ſeeking*, here muſt be underſtood either *aiming at*, or *claiming* juſtification by our own obedience: But now, if *Adam* had performed that perfect obedience therein required, he would have been juſtified, though he had never ſought or aimed at his own *juſtification* by it, but merely aimed at the *glory of God* his creator; and though he was to have life by or for his obedience, yet he could never ſeek or *claim* life and juſtification by it, *till once* he had performed it perfectly.

So dangerous then, is the altering the words of our ſtandards by any ſuch untenable gloſs, that this in particular will be found full of groſs error. For, if believers in Chriſt their *not being under the Law as a Covenant of Works*, is the very ſame with their *not being obliged to ſeek juſtification by their own obedience;* it will plainly follow, that *all the children of men* now, eſpecially ſuch as are under the outward diſpenſation of the goſpel, are delivered from the command of the Law as a Covenant of Works, equally with the *believer*, becauſe none of them are obliged to ſeek juſtification by their own obedience: And if they be not under the *command* of the Covenant of Works, how can they be under the *curſe* of it? Where no *Law* is, there is no *tranſgreſſion*, and where no *tranſgreſſion*, there is no *penalty:* Moreover, where none of theſe are, there is no need of *Chriſt's obedience*, either active or paſſive in their room, and ſo no need of a *preached goſpel:* This *new way* then which the Aſſembly takes to explain the *old truth*, tends to deſtroy both Law and Goſpel. But it is plain, that though the Law or Covenant of Works be a *broken*, yet it is a perpetually *binding* Law; and though the ſinner be an *inſolvent* debtor, yet the debt, both of obedience and ſatisfaction, *lies upon his head*, as long as he is under the Law, and not under Grace, through union to Chriſt the ſecond *Adam*, who came to pay that double debt; from which believers in Chriſt are alone free, through the imputation of his Law-fulfilling and Juſtice-ſatisfying Righteouſneſs unto them.

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The proper form of the *commanding* power of the Law, as a Covenant of Works, lies in the connection between *perſonal obedience* and *eternal life:* And this connection ſtill ſtands in that Law under which the unbeliever keeps himſelf by his unbelief; which therefore ſtill binds him, both under the forfeiture of *life* which the Law promiſed, and under an obligation, to that *obedience* which had this life promiſed to it. This keeps all the lapſed race of *Adam* under an obligation, not to ſeek juſtification by their own obedience, but to deſpair of life and juſtification by the Law, and to expect death and condemnation by it, according to the ſentence thereof paſſed againſt them, *Gal.* iii. 10. This ſtanding connection between *obedience and life*, and *diſobedience and death*, in that Law of Works which they are under, holds them priſoners to the Law and Juſtice of God, as long as their debt to both is not paid. This *connection* then, makes the unbeliever ſtill lie under the condemning power and curſe of the Law; whereas, if he were not ſtill under the *precept*, he could not be under the *penalty* of that Covenant. This alſo makes him need to ſeek life and juſtification by the obedience of Chriſt; for, if he were not under the foreſaid binding obligation of the Law, both as to the DO and DIE of it, *he would not need* to ſeek juſtification to life, nor ſalvation from death, by the doing and dying, the obedience and ſatisfaction of *Jeſus Chriſt*. But, the act of Aſſembly 1722, does ſo much cloud and darken this truth, that it plainly ſuppoſes *none* are under the Law as a Covenant of Works, *except theſe* that are under an obligation to ſeek juſtification by their own obedience: And this being an obligation *none at all* are under, whether believers or unbelievers, the common and valuable privilege of *all* the hearers of the goſpel, in their being obliged to ſeek juſtification *only* through the obedience and ſatisfaction of Jeſus Chriſt, is thus quite *ſubverted*, and at the ſame time, the great diſtinguiſhing privilege of *believers*, in being not under the *Law* but under *Grace*, is by this act, quite *overthrown* and turned to *nothing*.

The ſaid Aſſembly owns, in their act, that it is a precious goſpel-truth, *That believers are free from the Law as it is a Covenant of Works:* And hence, ſome may allege that it is a ſtrained conſequence, from their alternative, viz. *That they are not obliged to ſeek juſtification by their own obedience*, to infer their deſtroying the believer's privilege, and making him no happier than the unbeliever. But, that their meaning is not wreſted, is plain from their condemning, in the *ſame* act the following poſition, viz. *That the Law, as to believers, is really diveſted of its promiſe of life and threatening of death:* For hence it is evident, that they keep the *believer* both under the commanding and condemning power of the Law, equally with the *unbeliever:* Becauſe if the Law, as to the believer, be not really diveſted of its *Promiſe of eternal life;* then the believer is under the *commanding* power thereof, ſo that his obedience as ſuch, hath the promiſe of life: And thus, he muſt have another Law-title to life and eternal ſalvation, than Chriſt's obedience. And, if the Law, as to the believer, be not really diveſted of its *threatening of*

death; then, the believer is under the *condemning* power thereof, ſo as his ſin and diſobedience, even after he is in a juſtified ſtate, brings him under a legal obnoxiouſneſs to eternal death: Wherefore, by his obedience he muſt have a right to life and juſtification, according to the Law; and by his diſobedience, he muſt come under condemnation and death, according tot he ſame Law: And conſequently, he is not at all delivered from the Law as a *Covenant of Works;* ſo as to be thereby neither juſtified nor condemned: Which is directly contradictory, both to the Scriptures of truth, and to our Confeſſion of Faith and Catechiſms.

This doctrine is not only highly injurious to the revelation of the grace of God, concerning the believer's privilege; but it is alſo diſhonouring and diſcrediting to the righteouſneſs of Chriſt our Surety: While, notwithſtanding his *doing*, upon which alone the believer's legal title to eternal life ſtands, and his *dying*, upon which alone his legal ſecurity from eternal death ſtands; yet, the believer, by this corrupt doctrine, is kept both under the DO and DIE of the Covenant of Works: Under the DO, becauſe the Law hath ſtill the promiſe of life, even as to him, and the DIE, becauſe the Law hath ſtill the threatening of death, even as to him: And ſo he hath neither legal ſecurity for life by Chriſt's doing, nor legal ſecurity againſt death by Chriſt's dying. Thus, by this act of Aſſembly, the believer is condemned to remain ſtill under that old Law, *If thou doeſt, thou ſhalt live*, and, *if thou doeſt not, thou ſhalt die;* notwithſtanding all that Chriſt hath done and ſuffered for him.

It will not ſalve the matter that the Aſſembly adds, after the foreſaid condemnatory words, theſe following, viz. *If by the Law they underſtand the Moral Law, the Rule of Life.* For as this, when connected with the foreſaid condemned poſition, ſeems *unintelligible;* ſo, if it have any meaning at all, it muſt import their making the Moral Law, as it is a *Rule of Life* to the believer, to have a *promiſe of life* and a *threatening of death;* or to be a Law giving life to them upon their obedience, and denouncing death and damnation to them upon their diſobedience: Which ſeems a turning the Goſpel to a Law; or the Law, as a *Rule of Life* in the hand of Chriſt, to a Law or *Covenant of Works*, ſpeaking life to the doer, and death to the tranſgreſſor: And ſo the matter comes ſtill to the ſame iſſue, though they would ſeem here to explain what they condemn.

And that the believer, according to the Aſſembly, is ſtill kept under the Law, as a *Covenant of Works*, will further appear, if it is conſidered; that, though they ſeem to deny, that believers in Chriſt are under the Law as a Covenant of Works; yet, while they aſſert, that the Law as a Rule of Life, which the believer is under, is a Law that is not diveſted of *a promiſe of life*, and *a threatening of death*, (which, according to our Confeſſion, is the proper notion of the Law, as a Covenant of Works;) they likewiſe maintain, that holy obedience is properly a *federal* or *conditional mean*, and has ſome kind of *cauſality*, in order to the obtaining of glory: From which

which it plainly follows, that believers are ſtill kept under the *Covenant of Works;* in regard that, according to them, the believer's obedience has ſtill the promiſe of life, and his diſobedience the threatening of death; and in regard they likewiſe make their holy obedience to be properly a federal or conditional mean, in order to their obtaining eternal glory. But, whatever Law they will have the believer under, as a Law of life or death, it is plain that the believer is under *no ſuch Law;* ſeeing, as the Apoſtle ſays, Gal. iii. 18, 21, 22. *If the inheritance be of the Law, it is no more of promiſe———For, if there had been a Law given which could have given life, verily righteouſneſs ſhould have been by the Law: But the Scripture hath concluded all under ſin; that the promiſe, by faith of Jeſus Chriſt, might be given to them that believe.*

Therefore the Preſbytery *did,* and *hereby do, acknowledge, aſſert and declare,* in oppoſition to theſe foreſaid acts of Aſſembly 1720, and 1722, upon this head:

(1.) That, whatever the Law, as a Covenant of Works, promiſeth or threatens, in itſelf, and as to them that are under it; yet the Law, as to the believer, is really *diveſted of the promiſe of life and threatening of death:* And that the believer holds his legal right and claim to eternal life, only by the perfect *obedience of Chriſt* to the Law in his room; and his legal ſecurity from eternal death, only by the complete *Satisfaction of Chriſt* to the Juſtice of God, in the threatening of the Law; and not by any Law having promiſe of life to his own obedience, or threatening of death to his diſobedience: For, *where ſin abounded, grace did much more abound; that as ſin hath reigned unto death, even ſo might grace reign through righteouſneſs unto eternal life, by Jeſus Chriſt our Lord,* Rom. v. 20, 21.

(2.) That, as the Moral Law doth for ever bind all, as well juſtified perſons as others, to the obedience thereof: So, to aſſert that the Moral Law, ſtrictly and properly conſidered, as a Covenant of Works, is what *the believer is wholly and altogether ſet free from,* will never prove againſt the aſſerter thereof, that he maintains the believer is not under the Law as a *Rule of Life.* And, to the ſame purpoſe, the Preſbytery maintain, That as the Law is a Covenant of Works, believers are *wholly and altogether ſet free from it,* ſet free both from the *commanding* and *condemning* power thereof; or, as our Larger Catechiſm expreſſes it, *delivered from the Moral Law as a Covenant of Works, ſo as thereby they are neither juſtified nor condemned:* And that, from the maintaining of this truth, it will no ways follow, that the believer is not under the Law as a *rule of life.*

(3.) That, though it be the duty of all who hear the goſpel, to ſeek after life and juſtification by the obedience of Chriſt, and not by their own; yet, while through unbelief they do not ſo, they remain under the Law as a *Covenant of Works,* both in its *commanding* and *condemning* power; and that it is the peculiar privilege of *true believers in Chriſt,* to be free therefrom.

(4.)

(4.) That, though *all unbelievers* do remain under the Law as a Covenant of Works, both in its commanding and condemning power; yet *none of them* are obliged to seek juſtification by their own obedience; but on the contrary, it is the great duty of all the hearers of the goſpel, and alſo their ineſtimable privilege, to ſeek juſtification *only* through the obedience and ſatisfaction of Chriſt.

And the Preſbytery do hereby likewiſe *condemn* theſe following *poſitions*, which are countenanced by the foreſaid acts of Aſſembly upon this head.

(1.) That the doctrine of the believer's being freed from the Law as a Covenant of Works, whether in its commanding or condemning power, is a doctrine of *licentiouſneſs*; tending any way to free the believer from obligation to the Law, as it is a *rule of life. Do we make void the law through faith? God forbid; yea, we eſtabliſh the law.*

(2.) That the believer his *not being under the Law*, and his *not being obliged to ſeek life by his own obedience*, are propoſitions of the ſame import; as if *unbelievers*, under a goſpel-diſpenſation, were *equally* free from the commanding power of the Law, as a Covenant of Works, with *believers*; ſince they are not obliged to ſeek juſtification by their own obedience any more than believers. The Preſbytery, therefore *condemn* this doctrine, as highly prejudicial to the truth relating both to the *Law*, and the *Goſpel;* and to the *diſtinguiſhing privilege* of the believer in Chriſt, his being not under the *Law* but under *Grace.*

(3.) That the Law, as to believers, is veſted with a *promiſe of life* and *threatening of death;* ſo as their obedience is properly a *federal or conditional mean*, in order to their obtaining eternal glory.

(4.) That unbelievers, in their being under the Law as a Covenant of Works, are obliged to ſeek juſtification by their own obedience.——All which poſitions are injurious to truth, and oppoſite to the Scriptures and our Confeſſion of Faith and Catechiſms.

Article VI. Concerning the Injury done to the Doctrine of Grace, under the Head of (what the Aſſembly calls) *The ſix Antinomian Paradoxes.*

The Aſſembly, in their aforeſaid act, *anno* 1720, condemn the diſtinction which the Author of the *Marrow* makes uſe of, for ridding marches between the ſtate of an *unbeliever*, who is condemned already by the ſentence of the broken Law, and the ſtate of a *believer*, for whom there is no condemnation; and for ſhewing, in what ſenſe the believer in Chriſt is *bound to obey the Law*, and in what ſenſe he is *delivered from it.*

The Author, for this purpoſe, diſtinguiſheth between the Law as it is the *Law of Works*, which he explains to be the Law conſidered as a Covenant of Works; and the Law as it is the *Law of Chriſt*, by which he underſtands the Law conſidered as a rule of obedience in

in the hand of Chriſt, who hath as their Surety, fulfilled the righteouſneſs of the Law, as a Covenant, in their room and ſtead.

For what reaſon the Aſſembly condemns this diſtinction, it is hard to conceive. Can it be thought, that an Aſſembly of the Church of *Scotland*, denies any difference between the Law as a *Covenant of Works*, and the Law as a *Rule of Duty?* If this foundation be deſtroyed, What can the righteous do, who falleth ſeven times a-day? For, according to this doctrine, when he falls into any, even the leaſt ſin, he falls under, and becomes liable unto the heavy ſentence of the Law of Works, *Curſed is every one that continueth not in all things written in the book of Law to do them.* The reaſon is plain, becauſe, according to the Aſſembly's act, the Law, even with reſpect to the believer, ſtill retains its *Covenant-form;* contrary to Scripture, *Rom.* vi. 14. *Rom.* vii. 2, 3, 4. and to the Confeſſion of Faith, chap. xix. § 6.

The Aſſembly, in the condemnation of this diſtinction, do, *ſimpliciter*, condemn ſix propoſitions, called by them, *Antinomian Paradoxes;* the moſt of which are the expreſs words of the Holy Ghoſt in Scripture, and ſo muſt needs have a ſound ſenſe. If the Aſſembly had dealt with that candour, which might have been expected from a court of Chriſt, they would have told in what ſenſe the Author *admits*, and in what ſenſe he *rejects* theſe propoſitions: But, ſeeing the Aſſembly has neglected this, it is proper to take a view thereof in the words of the Author, pages 198, 199, 200, 201, 202, 203.

There, *Neophytus* craves of *Evangeliſta*, his judgment concerning the following propoſitions: (1.) *That a believer is not under the Law, but is altogether delivered from it;* (2.) *That a believer doth not commit ſin;* (3.) *That the Lord can ſee no ſin in a believer;* (4.) *That the Lord is not angry with a believer for his ſins;* (5.) *That the Lord doth not chaſtiſe a believer for his ſins;* (6.) *That a believer hath no cauſe, neither to confeſs his ſins, nor to crave pardon at the hands of God for them; neither yet to faſt, nor mourn, nor humble himſelf before the Lord for them.*

Unto this *Evangeliſta* anſwers, in the words following; 'Theſe 'points, which you have now mentioned, have occaſioned many need-'leſs and fruitleſs diſputes;——for, in one ſenſe, they may all of 'them be *truly affirmed;* and, in another ſenſe, they may all of 'them be *truly denied.* Wherefore, if we would clearly underſtand 'the truth, we muſt diſtinguiſh betwixt the Law as it is the *Law* 'of Works, and as it is the *Law of Chriſt.* Now, as it is the *Law* 'of Works, it may be *truly* ſaid, That a believer is not under the 'Law, but is delivered from it, according to that of the Apoſtle, '*Rom.* vi. 14. *Ye are not under the Law, but under Grace;* and '*Rom.* vii. 6. *But now we are delivered from the Law.* And if 'believers be not under the Law, but are delivered from the Law, 'as it is a *Law of Works*, then, though they ſin, yet do they not tranſ-'greſs the *Law of Works; For where no Law is, there is no tranſ-'greſſion, Rom.* iv. 15. And therefore, ſaith the Apoſtle *John, Who-*

'*ſoever*

' *foever abideth in him ſinneth not*, 1 *John* iii. 6. that is (as I con-
' ceive) whoſoever abideth in Chriſt by faith, ſinneth not againſt
' the *Law of Works*. And, if a believer ſin not againſt the *Law*
' *of Works*, then can God ſee no ſin in a believer, as a tranſgreſſion
' of *that Law;* and therefore it is ſaid, *Numb.* xxiii. 21. *He hath*
' *not beheld iniquity in* Jacob, *neither hath he ſeen perverſeneſs in*
' Iſrael. And again it is ſaid, *Jer.* l. 20. *At that time the iniquity*
' *of* Iſrael *ſhall be ſought for, and there ſhall be none; and the ſins of*
' Judah, *and they ſhall not be found:* And in *Cant.* iv. 7. Chriſt
' ſaith concerning his Spouſe, *Behold thou art all fair, my Love;*
' *and there is no ſpot in thee.* And if God can ſee no ſin in a be-
' liever, then aſſuredly he is neither *angry*, nor doth *chaſtiſe* a be-
' liever for his ſins, as a tranſgreſſion of *that Law:* And hence it
' is, that the Lord ſaith, concerning his own people, that were be-
' lievers, *Iſa.* xxvii. 4. *Anger is not in me;* and again *Iſa.* liv. 9.
' the Lord ſpeaking comfortably to his Spouſe the Church, ſaith,
' *As I have ſworn, that the waters of* Noah *ſhall no more go over*
' *the earth; ſo have I ſworn, that I will no more be wroth with thee,*
' *nor rebuke thee.* Now, if the Lord be not angry with a believer,
' neither doth chaſtiſe him for his ſins, as they are any tranſgreſſion
' of the *Law of Works;* then hath a believer neither need to *con-*
' *feſs* his ſins unto God, nor to *crave pardon* for them, nor yet to
' *faſt* nor *mourn*, nor *humble* himſelf for them, *as* conceiving them
' to be any tranſgreſſion of the Law, as it is the *Law of Works.*
' Thus, you ſee, that if you conſider the Law in this ſenſe, then all
' theſe points follow; according as you ſay our friend *Antinomiſta*
' hath endeavoured to perſuade you.

' But if you do conſider the Law, as it is the *Law of Chriſt*, then
' they do not ſo, but quite *contrary*. For, as the Law is the *Law*
' *of Chriſt*, it may be *truly* ſaid, that a believer is under the Law,
' and not delivered from it, according to that of the Apoſtle, 1 *Cor.*
' ix. 21. *Being not without Law to God, but under the Law to Chriſt;*
' and according to that of the ſame Apoſtle, *Rom.* iii. 31. *Do we*
' *then make void the Law through faith? God forbid; yea*, (by faith)
' *we eſtabliſh the Law.* And if a believer be under the Law, and
' not delivered from it, as it is the Law of Chriſt; then, if he ſin,
' he doth thereby tranſgreſs the *Law of Chriſt:* And hence I do
' conceive it is, that the Apoſtle *John* ſaith, both concerning him-
' ſelf and other believers, 1 *John* i. 8. *If we ſay we have no ſin, we*
' *deceive ourſelves, and the truth is not in us:* And ſo ſaith the A-
' poſtle *James*, chap. iii. 2. *In many things we offend all.* And if
' a believer tranſgreſs the Law of *Chriſt*, then doubtleſs, *he* ſeeth
' it; for it is ſaid, *Prov.* v. 21. That *the ways of man are before the*
' *eyes of the Lord, and he pondereth all his goings:* And in *Heb.* iv. 13.
' it is ſaid, *All things are naked and opened unto the eyes of him with*
' *whom we have to do.* And if the Lord doth ſee the ſins that a
' believer doth commit againſt the Law, as it is the Law of Chriſt,
' then doubtleſs, he is *angry* with them; for it is ſaid, *Pſal.* cvi. 40.
' That becauſe the people *went a whoring after their own inventions,*

' *there-*

'*therefore was the wrath of the Lord kindled againſt his people, in ſo* '*much that he abhorred his own inheritance:* And in *Deut.* i. 37. '*Moſes* ſaith concerning himſelf, *The Lord was angry with him.* 'And if the Lord be angry with a believer for his tranſgreſſing the 'Law of Chriſt, then aſſuredly (if need be) he will *chaſtiſe* him 'for it; for, it is ſaid, concerning the ſeed and children of Jeſus 'Chriſt, *If they forſake my Law, and walk not in my judgments,* '*then will I viſit their tranſgreſſions with the rod, and their iniqui-* '*ties with ſtripes:* And, in 1 *Cor.* xi. 30. it is ſaid, concerning be-'lievers, *for this cauſe* (namely their unworthy receiving of the 'Sacrament) *many are weak and ſickly among you, and many ſleep.* 'And if the Lord be angry with believers, and do chaſtiſe them 'for their ſins, as they are a tranſgreſſion of the Law of Chriſt; 'then hath a believer cauſe to *confeſs* his ſins unto the Lord, and 'to *crave pardon* for them; yea, and to *faſt*, and *mourn* and *hum-*'*ble* himſelf for them, as conceiving them to be a tranſgreſſion of 'the *Law of Chriſt.*'

From the above quotation it is plain, like a ſun-beam, in what ſenſe the ſix propoſitions called *Antinomian*, are either *true* or *falſe*, according to the Author; and how neceſſary the above diſtinction, of the Law into the *Law of Works* and the *Law of Chriſt*, is, for clearing the true ſenſe of the above propoſitions, which are moſtly ſcriptural. But, the Aſſembly, by condemning the above diſtinction, have overclouded many precious truths; which cannot miſs to iſſue in a jumbling *Law* and *Goſpel* together, and the bringing of believers under a ſpirit of *bondage unto fear*, from which they are delivered by the grace and ſpirit of the goſpel.

Neither have the Aſſembly, in their explicatory act, 1722, offered any thing of moment, either for the clearing up of truth, or for their own neceſſary vindication; as will appear if we conſider, (1.) That the Author of the *Marrow*, page 267, cited by the act of Aſſembly 1722, page 23, head vi. is there ſpeaking of the diſtinction betwixt *Law* and *Goſpel* ſtrictly taken, both which have their proper uſes, even to the believer; but he is not ſpeaking one word of the believer's not being, in any ſenſe, under the *Law of Works*, or of his being under any Law. (2.) The Aſſembly, in their ſaid act, 1722, for their own exoneration, ſay, that the Aſſembly 1720, do only condemn the above diſtinction of the Law, into the Law of Works and the Law of Chriſt, *as it is applied by the Author*, (*viz.* of the *Marrow*,) for defending the ſix *Antinomian* Paradoxes: From whence it neceſſarily follows, that theſe ſix points of doctrine are condemned by the Aſſembly, *according to the ſenſe* put upon them, by the Author's applying to them that diſtinction of the Law, into the *Law of Works*, and the *Law of Chriſt*; or, as the Author explains himſelf, the Law as a *Covenant* and the Law as a *Rule of Obedience*. And thus, theſe following precious truths of the everlaſting Goſpel, lie buried under the *condemnatory* ſentence of the General Aſſembly of this National Church, for above twenty years backward.

1*ſt*,

1*ſt*, That believers are not under the Law as a *Covenant*, but are altogether freed from it; though they are ſtill under it as a *Rule of Obedience.*

2*dly*, That a believer doth not commit ſin, as it is a tranſgreſſion of the *Law of Works;* but, when he ſins, he tranſgreſſeth the Law, conſidered as a *Rule of Holineſs* in the hand of a Mediator.

3*dly*, That God ſees no ſin in a juſtified believer, under the covert of the perfect righteouſneſs of Chriſt, as a tranſgreſſion of the *Law of Works;* though he ſtill ſees and marks it, as a tranſgreſſion of the *Law of Chriſt.*

4*thly*, That the Lord is not angry with a believer for his ſins, with a *vindictive wrath;* but with a *fatherly diſpleaſure.*

5*thly*, That the Lord doth not chaſtiſe a believer for his ſins, as an implacable enemy, with *Law-vengeance;* but with the *rod of a Father*, not for their deſtruction but for their reformation.

6*thly*, That though the ſins of believers, conſidered as tranſgreſſions of the *Law* or *Covenant of Works*, do deſerve eternal death; and though they are even many ways aggravated above the ſins of others: Yet, ſeeing their ſins, conſidered as tranſgreſſions of the *Law* or *Covenant of Works*, were *laid over upon Chriſt;* therefore a believer, when he *faſts* and *mourns* for, and *confeſſeth* his ſins, ought to view them as laid over upon the Surety, purging away their guilt by his blood: And, in the faith of remiſſion and forgiveneſs through the righteouſneſs of Chriſt, and of his deliverance from the commanding and condemning power of the Law of Works, thereby; he is to *faſt* and *mourn* for, and *confeſs* his ſins, as to his concern with them in his juſtified eſtate, not as violations of the Law of Works, but only as *violations of the Law in the hand of a Mediator*, and, as committed againſt, and diſhonouring unto his *reconciled* God and Father in Chriſt.

Thus, by the doctrine of the foreſaid act, the foundation of all evangelical obedience is *overturned*,—the wells of Salvation, out of which we ſhould draw water with joy, are *ſtopt;* and we are *ſent back* to the Law as a Covenant, to ſeek righteouſneſs, life and comfort. Wherefore, in order to clear and maintain the foundations of goſpel-obedience, and the ſprings of the believer's conſolation; the Preſbytery *did*, and hereby *do*, *acknowledge*, *aſſert and declare*,

1*ſt*, That the diſtinction, as explained in the *Marrow*, is good and ſcriptural, *viz.* That there is a wide difference between the Law as a *Covenant of Works*, and the Law as a *Rule of holy Obedience.*

2*dly*, That a believer in Chriſt, is neither under the commanding nor condemning power of the Law, as a *Covenant of Works;* although he be ſtill under the Law as a *Rule of Obedience* in the hand of a Mediator.

3*dly*, That God ſeeth not iniquity in *Jacob*, or in true believers, as it is a tranſgreſſion of the *Covenant of Works;* but only, as it is a tranſgreſſion of the Law in the *hand of Chriſt*, who bore our ſins in his own body on the tree.

4*thly*,

4*thly*, That though the elect, by nature, be children of wrath even as others; yet, through the death and satisfaction of Christ, the Lord's *vindictive anger* is turned away from, *fury* is not in him against any soul that is come to the blood of sprinkling: And yet, he may and will be angry with his dear children, so as to visit their *iniquity with the rod*, and their *transgressions with stripes*; but, because he will not take his love from *Christ*, nor break his covenant with *him*, therefore not with *them*, who are his seed.

5*thly*, That when a believer *fasts*, *mourns* for and *confesseth* his sins, he ought not to do it in a *legal* way, as one standing under a *Covenant of Works*, either as to its precept or penalty; but he ought to do it with the hand of faith upon the head of the great Sacrifice and Atonement, as one whose person and duties *are accepted* in the Beloved: And thus he ought to *fast*, *mourn* for and *confess* his sins, before his *reconciled* God and Father; believing that God, according to his promise, is merciful to his unrighteousness, and will remember his sins no more.

Moreover, the Presbytery *did*, and hereby *do*, *condemn* and *reject* the following erroneous and dangerous *positions*, taught by the Assembly:

1*st*, That *believers* are under the Law, and not altogether freed from it, as a *Covenant of Works*.

2*dly*, That, when a believer sins, he sins against the *Law of Works*, and therefore must be liable to the *penalty* thereof.

3*dly*, That God seeth iniquity in believers, as it is a violation of the old *Covenant of Works*, made with *Adam* in innocency; and consequently, that he sees it with an eye of *vindictive justice*; notwithstanding the satisfaction of Christ, and their being under the covert of his Law-magnifying Righteousness.

4*thly*, That, when God is angry with believers for their sins, he pursues them upon the footing of the *Law of Works*; or, which is the same thing, with the *same anger* wherewith he pursued the Surety, when he was made a curse for them.

5*thly*, That, when God corrects his children, he does it in his *vindictive* or *revenging wrath*, and not in a way of *fatherly chastisement*.

6*thly*, That when a believer *fasts*, *mourns* for, *confesseth*, and *seeks pardon* of sin; he is to view himself, *as guilty* of the violation of the *Law of Works*, notwithstanding his being dead to the Law, through faith in Jesus Christ.

Section III. Concerning the Obligation of Obedience unto the Law, and the Evangelical Grounds thereof.

Having thus essayed to vindicate the *Doctrine of the Grace of God*, from the injuries done to it by the *acts of Assembly* 1720 and 1722; and also, the obligation of the holy Law as a *rule of obedience* every where asserted through the foregoing act of Presbytery: Yet, because of the strong propensity of corrupt nature, to turn

the grace of God into licentiouſneſs; therefore, the Preſbytery judge it expedient to conclude this their *act*, by ſhewing that the holy Law, as a *Rule of Duty* is ſtill *obligatory* under the goſpel; yea, that the *goſpel* yields *ſtronger* and more powerful incitements to obedience, than any thing which the *Law* itſelf, abſtractly conſidered, can afford.

ARTICLE I. [Concerning the Obligation of Obedience to the Law.

That the holy Law, as a Rule of Duty is ſtill obligatory under the Goſpel, will appear from ſeveral conſiderations]. And,

1. This will appear from the *epithets* given unto the Law, under the diſpenſation of the goſpel. Sometimes it is called the Law of Chriſt; as in *Gal.* vi. 2. *Bear ye one anothers burdens, and ſo fulfil the* LAW OF CHRIST; *John* xiv. 15. *If ye love me, keep* MY COMMANDMENTS; 1 *Cor.* ix. 21. *Being not without Law to God, but under the* LAW TO CHRIST: Which expreſſions do plainly intimate, that the Law of the *Creator* is now iſſued forth to us, in the hand of a *Mediator;* and that we, in our obedience, are to eye the authority of God *in him*, becauſe God's name is *in him:* And indeed, by proclamation from the excellent Glory, we are enjoined to *hear him*, or to receive the Law from *his mouth*, as the great Lawgiver and King whom God hath ſet upon his holy hill of *Zion.* It is agreeably to this, that the Moral Law is called the *Royal Law*, *James* ii. 8. For the whole Law, and every article thereof, carries upon it a ſtamp of the Royal Authority of this King of Saints; and all the Royal Seed of this great King, have it engraved upon the tables of their hearts, by the power of his Spirit.

2. The Law is given upon *Evangelical*, and, conſequently upon *everlaſting grounds*, which can never be antiquated or aboliſhed; for *Exod.* xx. 1, 2. *God ſpake all theſe words, ſaying, I am the Lord thy God, which have brought thee out of the land of* Egypt, *out of the houſe of bondage.* It is worthy of notice here, by what arguments the Lord enforces obedience to the Moral Law: The firſt is, his *infinite Greatneſs and Immutability;* he is the great JEHOVAH, who is being itſelf, and who gives us our being, both in nature and grace; ſo that he has an abſolute ſovereignty over us, as the potſherds which his own hand hath made: But this argument alone is ſo awful, that it is ready to diſmay and drive us ſinners away from God; therefore he next draws us under his ſweet and gracious government with *bands of love*, by diſplaying himſelf as a God of love, grace and mercy in Chriſt, when he adds, I JEHOVAH am THY GOD, in the neareſt, ſweeteſt and ſtrongeſt relations. And this comprehenſive promiſe, as it is ſet in the front of the whole Law; ſo it is annexed to many of the precepts in particular, as in *Levit.* chap. xix. Obedience to the Law is next enforced,

forced, by the glorious work of *man's redemption* through Jesus Christ, typified by the redemption of *Israel* from their *Egyptian* bondage: And all this our Lesser Catechism well expresseth in the following words, 'That because God is the Lord, and our God, 'and Redeemer; therefore we are bound to keep all his com-'mandments.' So then, the Law of God, as it stands in relation to a Covenant of Grace, being founded upon *gospel grounds*, it must be of *perpetual obligation*. This will further appear, if we consider that,

3. The *end of Christ's coming* was not to destroy the Law but to *fulfil* and *establish* it, Matth. v. 17. He hath fulfilled it as a Covenant, by his own personal obedience as our Surety; and having thus redeemed us from the hands of our enemies, he gives forth the Law, as a *perpetual rule* of obedience to us; that we, being delivered by him out of the hands of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life. To the same purpose is that of the Apostle, Rom. iii. 31. *Do we make void the Law through faith? God forbid; yea, we establish the Law.* It is true indeed, Christ has for ever freed believers from the yoke of the Ceremonial Law; and also, from the commanding and condemning power of the Moral Law, as a Covenant, rigorously exacting obedience, as the condition of life, and forbidding sin under the pain of eternal death, without affording strength for obedience: Yea, through the grace of the gospel, both our persons and imperfect obedience are accepted in the Beloved. But yet, Christ would not have it so much as enter into the thoughts of any that profess his name, that he came to *dissolve* the obligation of the Law, as a *Rule of Life;* which appears in the forecited Matth. v. 17. *Think not that I am come to destroy the Law or the Prophets; I am not come to destroy but to fulfil:* On the contrary, he came to *establish* the obligation of it to the end of the world: For, (says he, verse 18.) *Verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law, till all be fulfilled.* And thus he vindicates it from the corrupt glosses of the *Scribes* and *Pharisees*, in his Sermon on the Mount, wherein he discovers its *obligation*, extent and spirituality.

4. Obedience and conformity to the holy Law, is one of the great *ends of our redemption* by Jesus Christ: For *Tit.* ii. 14. *He gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works.* And the Apostle *Peter* tells, that Christ hath *redeemed* us from our *vain conversation*, not with silver or gold, or such corruptible things, but with his own precious blood. Wherefore, they dreadfully counteract the very design of the death of Christ, and of the reign of grace through his righteousness, who imagine that the Doctrine of Grace patronizes a lawless liberty in the way of sin: For Christ died not to procure a liberty *to sin*, but a liberty *from sin:* According to *Dan.* ix. 24. *He came to finish the transgression, and to make an end of sins.* 1 John iii. 5. *Ye know that he was manifested to take away*

away our ſins. Verſe 6. *Whoſoever abideth in him ſinneth not: Whoſoever ſinneth, hath not ſeen him, neither known him.*

5. All the followers of Jeſus Chriſt are expreſsly charged to *remember the Law of Moſes;* even after the actual riſing of the Sun of Righteouſneſs, in his incarnation, and after his ſaving manifeſtation in their ſouls: For it is promiſed, *Mal.* iv. 2. *But unto you that fear my name ſhall the Sun of Righteouſneſs ariſe, with healing in his wings, and ye ſhall go forth and grow up as calves of the ſtall:* And then it follows, verſe 4. *Remember ye the Law of* Moſes *my ſervant, which I commanded unto him in* Horeb, *for all* Iſrael. Where, by the Law of *Moſes*, we are not to underſtand the *Ceremonial Law*, which being the ſhadow of good things to come, did evaniſh at the exhibition of the Son of God in the fleſh: But it is *that* Law of *Moſes*, which was publiſhed by God on mount *Sinai;* that Law which was written by God's finger on Tables of Stone, and laid up in the Ark, to be preſerved there, as a binding Rule of Obedience upon all, unto the end of the world. Such a regard had Chriſt unto this Law, and the honour of it, that he not only fulfilled the righteouſneſs thereof as a covenant, by his holy obedience; but in his example, hath left us a *pattern of all goſpel-holineſs:* And he requires of all who are called by his name, that they depart from iniquity, that they ſhould *follow him*, and be holy *as he is holy;* and declares that, except their faith in him bring forth the *fruits of obedience* unto his Law, their faith is *dead:* Accordingly, at the laſt day, their faith in him will be tried by the *fruits* thereof, *Matth.* xxv. 34,—45.

Thus it appears, that the grace of the goſpel doth no way *diſſolve* the obligation of the Royal Law, as a *Rule of Obedience;* but that on the contrary, it doth *eſtabliſh* and ſweeten the ſame. Now that which *ſweetens* it to believers is, that it is the *Law of Chriſt;* it is *his* Commandments, and therefore not grievous; *his* yoke, and therefore eaſy; *his* burden, and therefore light. The Law was given by *him* upon mount *Sinai; he* was in the midſt of that General Aſſembly of Angels, convened at the publication of the Law, even *he* who aſcended up on high, and led captivity captive: Hence is that expreſſion, *Gal.* iii. 19. *It was ordained by Angels in the hand of a Mediator.* It was ordained by Chriſt authoritatively, and by Angels miniſterially. Chriſt is the great Mediator, through whoſe hand the Law is tranſmitted to us; and this ſerves wonderfully to ſweeten it: For he not only ſlays the enmity between God and man; but he alſo reconciles the *Law* to *ſinners*, and reconciles *ſinners* to the *Law*. There is mutual enmity between the Law and every ſinner, by nature: The Law accuſes, curſes and condemns the ſinner; and the ſinner is not ſubject unto the Law, neither indeed can be, becauſe it is oppoſite unto his luſts.

Now Chriſt, as he reconciles God and man; ſo he reconciles the Law to the ſinner, and the ſinner to the Law. (1.) He reconciles the *Law* to the *ſinner*, that believes in him; for *againſt ſuch there is no Law*, Gal. v. 23. Rom. viii. 1. There is no condemning Law

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no purſuing Law, *Rom.* viii. 32, 33. Though the Law, as it is in the hand of an abſolute God, is an enemy unto the ſinner out of Chriſt, condemning and purſuing him, *Gal.* iii. 10. Yet ſo ſoon as he is in Chriſt, it neither condemns nor purſues him, but it becomes a friendly counſellor, to direct him in the way of duty; and as ſuch, it ſays, *This is the way walk ye in it.* (2.) As Chriſt reconciles the law to the ſinner, ſo he reconciles the heart of the *ſinner* to the *law*, inſomuch, that he delights in the law of the Lord, after the inward man; he eſteems all God's Commandments concerning all things, to be right; and is ready to ſay with David, *O how love I thy law!* Pſal. cxix. 97. *Hold up my goings in thy paths, that my footſteps ſlip not*, Pſal. xvii. 5.

And all this Chriſt ſweetly effectuates upon the ſinner in a day of power, by the execution of his ſeveral offices, as a Prophet, Prieſt, and King. As a *Prophet*, he interprets and opens up the law in its purity and ſpirituality; he opens our eyes, to behold wondrous things out of his law. As a *Prieſt*, he ſatisfies juſtice for our ſins, covers our obedience, perfumes our ſervices, and procures our acceptance by the ſweet incenſe of his interceſſion. And as a *King*, he tranſmits the Law to his ſubjects with the ſtamp of *his* authority, as he is the great God our Saviour, and as God is in him a *reconciled* God, proclaiming his name, *The Lord, the Lord God, merciful and gracious, long-ſuffering, and abundant in goodneſs and truth.* Exod. xxxiv. 6.

ARTICLE II. [Concerning the Evangelical grounds of obedience to the Law.]

Thus the Law, in the hand of a Mediator, or as it ſtands in ſubordination to the grace of the goſpel, is not to be conſidered as a rule of acceptance for juſtification; but as a rule of obedience and ſanctification: By which obedience we teſtify our gratitude, and glorify God. And here,

1. Our obedience to the Law is to proceed upon *evangelical principles.* Now, the leading principle of obedience to the Law, is faith in Jeſus Chriſt; hence, all true obedience is called the *obedience of Faith.* The Spirit of life that is in Chriſt Jeſus, enters into the dead ſoul, and works faith in it, whereby it is united to Chriſt as a Head of influence; and then the life it lives is *by the faith of the Son of God. I live*, ſays *Paul, yet not I, but Chriſt liveth in me.* All acts of obedience in believers are acts of the *life of Chriſt* in them. All acts of obedience, performed by an unbelieving ſinner, are but *dead works:* Whereas the believer, having the life and ſpirit of Chriſt in him, preſents himſelf a *living ſacrifice* to God, which is our reaſonable ſervice.

2. Goſpel-obedience to the holy Law, proceeds upon *evangelical motives;* namely, the conſideration of the matchleſs grace, love and mercy of God, manifeſted in Chriſt. Faith, viewing the excellency of God's loving-kindneſs, the height and depth, the breadth and length whereof paſſeth all knowledge; the ſoul thereupon cries out,

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Lord, what wilt thou have me to do? What shall I render unto the Lord for all his benefits toward me? As God's love to us moved him to do all that he hath done for us, in the work of redemption; so, that faith, which worketh by love, makes the soul active to do all for his glory and honour.

3. Gospel-obedience is influenced by *evangelical affections*, such as love, delight, zeal, filial fear, and the like; according as the Apostle speaks, *Gal.* v. 6. *Faith worketh by love.* Faith, as was said, discovers the transcendent love of God in Christ: And, as one fire kindles another; so the love of God, apprehended by faith, both kills the enmity of the heart, and kindles a flame of love there toward God in Christ, that many waters cannot quench, and all floods are not able to drown; and this love powerfully influences obedience to the holy Law, *If ye love me*, says Christ, *keep my commandments. Who shall separate us*, says the Apostle, *from the love of Christ?* The love of *self* influences the obedience of the legalist; but the love of *Christ* constrains the believer: And this love begets delight, a ready mind, and fervency of spirit in serving the Lord, *Psal.* cxix. 35. *Rom.* xii. 11.

4. Gospel-obedience is performed to a *Gospel-end;* which is the honour of Christ, and the glory of God in him: For God will have all men to honour the Son, even as they honour the Father; and thus it is that, as in *Rom.* xiv. 8. *We live unto the Lord*, doing all to the honour of Christ, and the glory of God in him. Christ is called the *Alpha* and *Omega*, the *First* and the *Last;* so ought he to be unto us, in the whole of our obedience, the Beginning and the Ending of all we do. The unregenerate sinner acts *from* himself and *for* himself, according to *Hos.* x. 1. *Israel is an empty vine, he bringeth forth fruit to himself: Self* is the first principle and last end of all that he doth; and therefore, in all his doings, he is wholly rejected of God. But, with the believer as such, *Christ* is the first principle of his life of holiness, and his last end therein: *He* only must bear the glory of what he has wrought for us, and of what he works in us or by us, in a way of doing or suffering, *Rev.* v. 12.

To conclude, As obedience to the holy Law of God, was indispensibly required of innocent man; by an obligation necessarily arising from the very nature of the Creator and creature, and the essential relation betwixt them: So, mankind having sinned, and come short of the glory of God, the whole dispensation of the free grace and love of God through Jesus Christ, is just calculate for restoring fallen man unto a capacity of glorifying God, in time and eternity, by obedience unto the eternal and holy Law: "He hath "chosen us in him, before the foundation of the world, that we "should be holy, and without blame before him, in love," *Eph.* i. 4. "Jesus Christ gave himself for us, that he might redeem us "from all iniquity, and purify unto himself a peculiar people, "zealous of good works," *Tit.* ii. 13, 14. "Herein is my Father "glorified (says he, *John* xv. 8.) that ye bear much fruit:" And so, he must present the Church unto himself a "glorious church, "not

" not having ſpot or wrinkle, or any ſuch thing," *Eph.* v. 27. Thus, goſpel-obedience is of ſuch importance unto the diſpenſation of grace, that it is a principal end whereunto the ſame is eſſentially ſubſervient, and whereunto it only is effectual: So that, according to the believer's experience and improvement of the free grace and love of God in the goſpel; accordingly he will neceſſarily, through the whole aim at, and preſs forward unto a glorifying of God, by perfect conformity unto his holy Law. But the peculiar encouragement and acceſs we have unto holineſs, under the diſpenſation of grace, lies in this; That goſpel-obedience muſt be performed, not to *juſtify our perſons*, but to *honour*, *glorify* and *declare our gratitude* to him who *juſtifies us freely* by his grace, through the redemption that is in Chriſt Jeſus.

Now, man being at firſt married to the Law as a huſband, he hath a ſtrong propenſity to cleave to this huſband, and to ſeek life and ſalvation by doing the works thereof: And it is only the power of efficacious grace, that can bring a ſinner to renounce that firſt huſband, and to take on with that new and better huſband, who is raiſed from the dead. Yea, after the ſoul is actually married to Chriſt, through the remaining *legality* of the heart, it is ready, at every turn, to caſt a ſquint look back unto its old huſband, the Law of Works. Of this the Apoſtle complains, *Gal.* iii. 3.—*Having begun in the Spirit, are ye now made perfect by the Fleſh?* that is, do ye imagine to attain perfection in holineſs or ſanctification, by returning back to the Law, and the Works thereof, for righteouſneſs and life?

There are therefore ſundry *legal ends*, that ſhould be carefully avoided, whether in our *Covenanting*, or in any other acts of obedience: As,

1. We muſt not perform the duties of the Law for *righteouſneſs and juſtification;* for this is to blot out that name of Chriſt, *Jer.* xxiii. 6. THE LORD OUR RIGHTEOUSNESS: Nor,

2. To give unto God a *recompence* or *requital* for his mercies. It is indeed the higheſt ingratitude, not to acknowledge him as our Benefactor, but we can never *recompence* him; becauſe the creature, that hath its being and its all from him, can never give any thing to him but what is his own: *If thou be righteous, what gaveſt thou him, or what receiveth he of thine hand?* Job. xxxv. 7. And therefore, it well becomes us to acknowledge, when we have done all, that we are unprofitable ſervants, and that our goodneſs extendeth not unto him.

3. We muſt not imagine that, by our acts of obedience, we make God *amends* for the diſhonour done to him by our diſobedience; nor that thereby we make any *atonement* and *propitiation* for our ſins: For this were to put our obedience in the room of Chriſt our only propitiation.

4. Neither muſt we imagine that, by our obedience and duties, God is *moved to beſtow* his mercies upon us: For, whatever God beſtows upon a ſinner, is of mere grace and mercy, not for any works of righteouſneſs done by us.

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5. We must not imagine, that our obedience to the Law doth any way *fix our title* to eternal life; or that it is any *federal, conditional mean*, in order to our *possessing* eternal life. This indeed were to lay another foundation than that which God hath laid in *Zion*: For both our *title* to eternal life, and our *actual possession* thereof at the end of the day, do lean wholly upon our union with Christ by a faith of God's operation; and another foundation can no man lay. All our hopes and expectations of life and salvation, must be founded upon God's Covenant of grace and promise, established in the second *Adam;* the condition of which was fulfilled by him, the Covenant-head, in his obedience unto the death. Thus, *David* goes into eternity upon this blessed bottom, singing that song, 2 *Sam.* xxiii. 5. *Although my house be not so with God, yet he hath made with me* (viz. in Christ my new Covenant-head) *an everlasting Covenant, ordered in all things and sure: For this is all my salvation, and all my desire.*——Now,

Faith acting upon this Covenant of rich and free grace, has a manifold influence upon our obedience to the Law: Which may be cleared in considering,

ARTICLE III. The Connection betwixt *God's Covenant of Grace* and *our Covenant of Duties*, and the influence the *one* has upon the *other*.

The Covenant of Grace which is made with, and stands fast in *Christ* our glorious Head, lays us under much further obligation to duty and service, than the Covenant of Works, even while it stood in the first *Adam*. We are more constrained to obedience under the former, than ever *Adam*, in a state of innocency, was under the latter: And our obligation to vow and pay our vows, to covenant and perform, or keep our Covenants of duty and service to God in Christ, is yet more strengthened and furthered; by our being under a fuller and clearer dispensation of the Covenant of Grace, than what these had who lived under the Old-Testament, or the dark legal dispensation of this Covenant of Grace. How the obligation is strengthened, and what influence the *Covenant of Grace* hath upon our *Covenants of Duty*, service and obedience, may appear in the following *respects*.

First, In respect of *life;* which Christ came to give, and to give more abundantly, *John* x. 10. Our life being in the second *Adam*, secured or hid with Christ in God; the more of this is communicated to us, the more are we in case for lively service, and bound to devote the life that comes to us by the death and life of Christ, unto the obedience of him who died for us; that we who live should not henceforth live unto ourselves, but unto him who died for us, and rose again, 2 *Cor.* v. 15.

Secondly, In respect of *light*; which shines more brightly in the gospel. The light of the knowledge of the glory of God in the face of Jesus Christ, given there, to inform the mind, transform the heart,

heart, and reform the life, 2 *Cor.* iii. 18. obliges us to walk as children of light, *Eph.* v. 8. The more we see in gospel-light, how Christ hath saved us by fulfilling the Law perfectly for us as a Covenant of Works, the more we are constrained to glorify him by our conformity to the Law as a rule of duty and obedience, *Gal.* ii. 19. 20. *Rom.* vii. 4.

Thirdly, In respect of *liberty*: Spiritual liberty, as well as spiritual life and light, is greater and more glorious, by the more plentiful effusion of the Spirit in the gospel-dispensation of the Covenant of Grace, than what we could have had either by the old Covenant of Works, or the old legal dispensation of the new Covenant, 2 *Cor.* iii. 7, 8, 9, 10, 11, 17. If the Son make us free, then are we free indeed, *John* viii. 36. This is a freedom that looses us from sin, and binds us to duty, *Rom.* vi. 17, 18. *Psal.* cxvi. 16.

Fourthly, In respect of *love* and *gratitude*; to which nothing leads us so much, as the display of the grace and love of God to us in the new Covenant. This love kills our enmity and begets love, so that the love of Christ constrains us to his service, 2 *Cor.* v. 14. Being drawn powerfully with bands of love, we run cheerfully the way of his Commandments.

Fifthly, In respect of *joy*; which the knowledge of the joyful sound of the gospel brings in more plentifully, even joy unspeakable and full of glory. This joy of the Lord is our strength, encouraging us to walk in the light of his countenance, *Psal.* lxxxix. 15, 16, 17. and joyfully to *devote* ourselves and our service to him.

Sixthly, In respect of *hope*. For, as the gospel opens the door of faith, that we may enter into Christ, and close with him for sanctification as well as righteousness; and so be in case for the duties of holiness outwardly, having the heart purified by faith to the exercise of grace inwardly: So the gospel opens the door of hope, even the hope of heaven and eternal life, at the end of our course of gospel-obedience. By the Gospel of Christ, of his death and resurrection, we are begotten to a lively hope of being like him, by seeing him as he is; *and every man that hath this hope in him, purifieth himself, even as he is pure*, 1 *John* iii. 2, 3.

Seventhly, In respect of *power*, or divine virtue and efficacy; whereof especially the gospel-dispensation of the new Covenant is the channel. It is said to be *the power of God unto salvation, to every one that believeth;—for therein is the righteousness of God revealed from faith to faith*, *Rom.* i. 16, 17. Thus, as it is the Revelation of Grace reigning through the righteousness of Christ unto eternal life, it is the organ of the power of God unto our salvation; and so it has not only a moral *argumentative* influence upon holiness, but also a physical and powerful *operative* influence, drawing us with bands of love unto his service, and pulling down the strong holds of sin which stands in opposition thereunto, 2 *Cor.* x. 4, 5.

Eighthly, In respect of the *promise* of the Covenant of Grace; as it is a Covenant promising all grace, both habitual and actual, *Ezek.* xxxvi. 25, 26, 27. Grace for performing every duty required in

the precept of the Law, is given forth to us in the promiſe of the Goſpel: And, as we cannot ſet about vowing or reſolving to perform any duty commanded in the Law, without the grace promiſed in the Goſpel, ſo the grace here promiſed, is to be apprehended and depended upon by faith, as the great encouragement to vow and reſolve upon obedience, ſaying with *David*, Pſal. cxix. 106. *I have ſworn, and I will perform it, that I will keep thy righteous judgments.* As we have here the promiſe of the Spirit in the plentiful effuſion thereof, to make us fruitful in holineſs, *Iſa.* xliv. 3, 5. the promiſe of ſtrength, to walk and run in the way of the Lord, *Iſa.* xl. 29, 31. the promiſe of recovery, in caſe of failures and decays, *Hoſ.* xiv. 7. the promiſe of perſeverance to the end, in a courſe of goſpel-obedience, *Jer.* xxxii. 40. 1 *Pet.* i. 5. So, having theſe and the like promiſes, that by theſe we may be partakers of the divine nature, we are encouraged to *cleanſe ourſelves from all filthineſs of the fleſh and ſpirit, perfecting holineſs in the fear of God*, 2 *Cor.* vii. 1.

Ninthly, In reſpect of the *authority* enjoining obedience upon us, and calling us to devote ourſelves and our ſervice to him. Though this authority is originally the ſame that enjoined obedience upon man in the firſt Covenant; yet it appears to us, in the goſpel glaſs, more amiable and lovely, by its being not the authority of an *abſolute God*, but of *God in Chriſt*, reconciling the world to himſelf. While God is related unto us, as our God and Redeemer, we are laid under the ſtrongeſt obligations to duty and obedience; according to the import of the preface to the Ten Commandments, "That, becauſe God is the Lord, and our God, and Redeemer; "therefore we are bound to keep all his Commandments."

Tenthly, In reſpect of the *furniture* we have in our new Covenant-head, the Lord Jeſus Chriſt. Having in him righteouſneſs for acceptance, and ſtrength for aſſiſtance, in every duty, and particularly in ſolemn *vowing* of obedience to him, *Iſa.* xliv. 3, 4, 5. the Spirit of all grace being above meaſure in our glorious Head, for our uſe and behoof: We are called to be *ſtrong in the grace that is in Chriſt Jeſus*, 2 Tim. ii. 1. to be *ſtrong in the Lord, and in the power of his might*, Eph. vi. 10. by whom ſtrengthening we can do all things, *Phil.* iv. 13. This furniture we have always in him, as our new Covenant-head, and always acceſs to the benefit of it by faith, the proper language whereof is, *Surely in the Lord have I righteouſneſs and ſtrength*, Iſa. xlv. 24. And as without this faith, it is impoſſible to pleaſe God by any duty or ſervice; ſo by this faith, we are in caſe to pleaſe God, and ſerve him ſpiritually and acceptably. There is no compariſon between the furniture we once had in the firſt *Adam*, and this furniture we have in *Chriſt*; which is no leſs than all the fulneſs of the Godhead dwelling in him, ſo as we alſo are *complete in him*, Col. ii. 9, 10. *And of his fulneſs have all we received, and grace for grace*, John i. 16. according to his promiſe, *My grace is ſufficient for thee; for my ſtrength is made perfect in weakneſs*, 2 Cor. xii. 9. As therefore

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we are called to *work out our own salvation with fear and trembling; for it is God which worketh in us both to will and to do, of his good pleasure*, Phil. ii. 12, 13. and to *sanctify ourselves*, because he is the Lord that *sanctifies us*, Lev. xx. 7, 8. So, as for the great work of *covenanting* to serve and obey him, we may with humble confidence set about it, in the faith of this *new Covenant furniture* we have in Jesus Christ; saying, as it is in *Psal.* lxxi. 16. *I will go in the strength of the Lord God; I will make mention of thy righteousness, even of thine only.*

Extracted—

JOHN POTTS, *Pr. Cls.*

The following extract from the *Display of the Secession Testimony*, Vol. I. page 187. may be added here, to illustrate what is taught concerning the *Appropriation* of Faith, in the preceeding Act, Sect. 2. Art. 2.

The Associate Presbytery do teach, in their *Act concerning the Doctrine of Grace*,—that this persuasion is competent to a person, in the language of justifying faith, *viz.* "Jesus Christ is *mine*, I "shall have life and salvation by him; and whatsoever Christ did "for the redemption of mankind, he did it for *me*." Thus, faith immediately terminates upon a *present* special interest in Christ, *Jesus Christ is mine;* as to which, it proceeds upon the present *revelation* and *offer* of him in the gospel, *looking out* to that,—without *looking back* to any divine purposes or intentions: And according to the mysterious order of grace, the Lord gives *truth* to this *special* interest, *at the time* of faith's applying Christ to the soul; the person being actually invested with his justifying righteousness, and accepted in the sight of God on that account,—which never becomes *true* in the case of any, *till* the moment of believing. In the next place, it is quite inseparable from the faith of this *special* interest in Christ, and must lie in the same act of faith,—to believe eternal salvation by Christ; *I shall have life and salvation by him.* Now this faith of a *special saving* interest in Christ—must likewise by the same act, in this due order, terminate upon a special interest in all his redeeming work; *whatsoever Christ did for the redemption of mankind he did it for me.*

As to which last article, we may observe,—that it is entirely different from a believing, that *Christ intentionally died for the person in particular:* As this faith is the same, upon the matter, with the faith of *election;* which, however attainable it be, can noway belong to faith *as justifying.* But when Christ with his whole salvation is applied by faith, upon the ground of the gospel-offer and call; then *whatsoever he did for the redemption of mankind*, doth therein actually *terminate* upon the person,—and is believed so to do.

do. Wherefore as to the plea of juſtifying faith, [whatſoever Chriſt did for the redemption of mankind, he did it *for me*]; the meaning is not, *for me*, by a foregoing *purpoſe* and *intention:* But the meaning is, *for me* by a following *iſſue* and *termination* thereof upon me; through the goſpel-offer and call, embraced by faith.

As when a traveller is entertained in a houſe upon his way,—he eats what is ſet before him, without any queſtion; juſt upon ſeeing that, in its nature, it is every way *ſuitable* and *ſufficient* for his need,—and that he is *freely invited* to the uſe thereof. And his very *eating* of the food implies a concluding that all the *preparation* of it was *for him;* becauſe the preparation of it terminates in him, by the food itſelf doing ſo: Which yet is entirely different from his being otherwiſe informed and believing,—that the food was *intentionally* provided and made ready for him, before he ſaw it.

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